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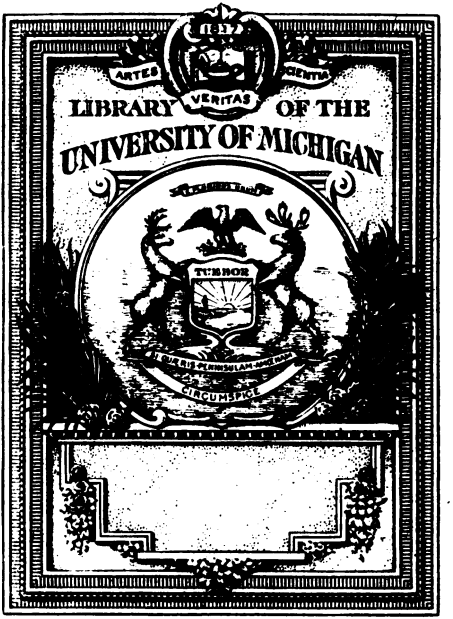
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Treatises in this Volume

1 Familiar Essays on Interesting Subjects.

2 Thoughts on the Importance of the Manners of the Great to General Society.

3 Remarks on the Religious Sentiments of Celebrated Eminent Characters.

# FAMILIAR ESSAYS,

ON

# INTERESTING SUBJECTS.

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'QUI CAPIT ILLE FACIT.' *HOR.*

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Director
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TO THE

# KING'S MOST EXCELLENT MAJESTY.

SIR,

IT is with the moſt humble ſubmiſſion that I dedicate, to the Father of his people, theſe Eſſays.

THE glare of Majeſty has not attracted me. Too obſcure in my ſituation ever to hope that my name may reach your royal ear; and partial, as I may be, to the offspring of my fancy; I am not ſufficiently vain, to think my book worthy your ſerious attention.

TO the *man*, Sir, I addreſs myſelf, and not to the monarch; and as I write profeſſedly

ſedly for the benefit of my fellow-creatures, could I have found a better huſband, a better father, or a more exemplary character, to *him*, let his ſituation have been what it would, I ſhould have inſcribed the Work.

THAT a life ſo precious, ſo invaluable, may be long preſerved, not only to bleſs your amiable conſort, and your royal

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*ſhort, but expreſſive eſſayiſt, who, like Mr. Viceſimus Knox, deſcribes with accuracy, and by ſmall detached pieces gives us, by intervals, every precept that can be wanted for the conduct of human life; or by a recital of living manners, ſuch as we find in the works of the verſatile Fielding, or in thoſe of the all-comprehenſive Richardſon; in ſhort, whatever be the inſtrument, by whatever vehicle the mental phyſic is conveyed, if the veſſels are cleared from obſtruction, and the habit reſtored to its original tone, the phyſician, who preſcribes, is equally entitled to a reward for his time and trouble.*

*The writer of the preſent ſheets, is the rector of an obſcure country village; and has employed his leiſure hours in ſketching out different views of men and things, with this ardent wiſh, that ſhould they prove beneath*

*neath the attention of men in the firſt walks of literature and ſcience, yet to thoſe, whoſe reading is not ſo extenſive, and particularly to the youth of both ſexes, they may operate in ſtoring the mind with what is juſt and praiſe-worthy; that amuſement and inſtruction being blended together, they may introduce the readers to a very intimate acquaintance with religion and virtue.*

*Emolument is by no means an object. Vanity can have no ſhare, as the Author knows himſelf to be concealed behind an impenetrable maſk: and, thus ſituated, he can ſafely declare, that the improvement of his fellow-creatures, and the moſt diſintereſted philanthropy alone, lead him forward to public notice. He would feel nobly gratified for his well-meant endeavors, could he ever know, that one young mind took a right*

*bias, or avoided a deep-laid ſnare, by the perusal of what the author here moſt humbly preſents to the public.*

FAMILIAR

# FAMILIAR ESSAYS.

## ON METHOD.

WHERE lives the man who has not found the moſt beneficial effects from an attention to *method?* Let the ſtation of the individual be what it will, from the firſt duke, nay from the monarch on the throne down to the humble cottager, who goes forth in the morning to his labor and earns his bread by the ſweat of his brow; all, in this long-extended chain, either

feel the good effects of *method*, or by a want of it, are perpetually embarraſſed both in time and circumſtances.

As I was ever partial to *method*, and have acquired habits of attention, which I have found exceedingly uſeful, I have ſometimes, when in the company of the young, the gay, and the inconſiderate, made it the ſubject of converſation.

I WAS one day expatiating on my favorite topic to a beautiful and lively girl, who, as is too often the caſe with young ladies, from a flow of good ſpirits, and an abſence of care, was too animated, and too volatile,

volatile, to trouble herſelf about any thing; and who often ſtrewed the room, from end to end, with the various articles of her dreſs, work, &c. I told her, that, would ſhe but give ſome little attention to *method*, ſhe would find it of the moſt wonderful uſe throughout life. She laughed at me for my antiquated notions, and told me, that ſhe even now found it ſometimes impoſſible to reach the parlour when the dinner-bell rang, and if every thing was to be put exactly in its place, ſhe ſhould never reach it at all.

As ſhe poſſeſſed great good-nature, I preſſed her to follow my di-

rections for one week; viz. never to leave any of her things out of order, but to have a fixed place for each of them. She promiſed compliance, and perſiſted with a perſeverance I little expected. For the firſt day or two ſhe found ſome difficulty, but it gradually wore off, and, after the week was at an end, ſhe acknowledged that *method*, ſo far from occaſioning hurry, had a contrary effect; and, as ſhe poſſeſſed a good underſtanding, I am happy to ſay, that, being now a mother of a numerous family, every part of it is managed with ſuch regularity as enſures laſting ſatisfaction both to herſelf and her huſband.

WAS I to write a volume upon this ſubject, I could ſtill bring forward inſtances to recommend this ſalutary practice. Who ever ſaw a family well conducted where *method* was a ſtranger? A friend of mine, who is a man of ſolid underſtanding, has that peculiar attention to order amongſt his domeſtics, that, go when you will, you never ſee the leaſt buſtle or confuſion. All goes on like a well-conſtructed piece of machinery. No bickering is heard amongſt the ſervants; becauſe their buſineſs is ſeparate, and want of employ never occaſions interruption ariſing from idleneſs. Go and ſtay with my friend by the month together, and you never hear

him ſtorming at, or angry with, his ſervants. He takes his uſual rounds to ſee that all perform their reſpective duties, which are rigidly attended to, becauſe the neglect cannot eſcape the eye of the maſter. Has he occaſion to rebuke, his accent is mild, yet firm; uniformly ſteady, and having judgment never to find fault without reaſon, he is implicitly obeyed.

To what then is he indebted for the comforts he experiences in the excellent plan he has adopted? Some will ſay, perhaps to his good underſtanding and temper. This I deny, for theſe alone could not produce the picture I have drawn. It

is

is *method*, that enables all his ſervants to perform their work with ſo much eaſe to themſelves, and comfort to thoſe around them: it is the common parent of uniformity and regularity, it has alſo amongſt its offspring plan and conſiſtency, and wherever it appears diſorder is baniſhed, as it can no more exiſt where *method* prevails, than the hoar-froſt on the bough, when the rays of the ſun are conſpicuous above the horizon.

I HAVE another friend, who is a good-natured, but a paſſionate man (a very common character); the manners of whoſe family form a ſtriking contraſt to the other.

PAY a morning viſit to this gentleman, and, nine times out of ten, although his eſtabliſhment is large, there is not one out of all his numerous ſervants ready to announce you; and you will ſtand, perhaps, ſhivering in the rain or cold, till at length, after hearing the parlour-bell ring for ſome minutes violently, you are admitted by the ſcullion in a greaſy garb. My friend exhauſted by the oaths he has ſworn, and the paſſion he is in, and for which he begs your pardon, takes you by the hand, obſerving, at the ſame time, that no man was ever ſerved by ſuch a ſet of d——d ſcoundrels as he is! and then vociferouſly cries out—Who's there?

THE

THE butler now makes his appearance, and ſays, 'Sir, you ſent 'me to the poſt-houſe, and I am 'but this moment returned.' 'Where is William?' 'Sir, you 'ſent him to enquire after the 'health of Mrs. ———, who was 'brought-to-bed yeſterday.' 'Well, 'but where is the boy?' 'Sir, he 'is gone to air the pointers, be-'cauſe you ſent the game-keeper 'out with the ſick horſe to the 'farrier.' 'Well, well, leave the 'room.' Thus does my poor friend for ever harraſs himſelf, injure his temper, and diſtreſs all his intimates, when, could he be convinced of it, the fault is entirely his own. It is the maſter of a family,

mily, who muſt pay a proper attention, and, if I may ſo term it, do *his* duty, or he can never reaſonably expect that his dependents, were they ever ſo diſpoſed, ſhould be able to do *theirs*, ſubject, as thoſe of my friend are, from morning till night, to contradictory orders. I could relate a thouſand inſtances of the embarraſſments under which I have ſeen him labor, for want of that forecaſt and *method*, which are ſo indubitably eſſential to a well-regulated family. I remember dining with him one day, when, by his want of *method*, he had ſent his butler and footman different ways, his coachman was ill, and there remained only the boy to wait, when, unfortunately

unfortunately alſo, ſeveral gentlemen dropped in accidentally. Till we entered the dining-parlour, he never once recollected the circumſtance, and was ſurprized not to ſee the butler and footman in their places; and I hope I ſhall never ſit down again to ſuch a meal as that of which I then partook. My friend worked himſelf into one of his unfortunate paſſions, for which he begged our pardon, complaining, poor man! of the infirmity of his nature. Theſe circumſtances put him out of conceit with his dinner, although no man entertains more hoſpitably or elegantly. This diſh was badly cooked—that was overdone—another was underdone—

in

in ſhort, nothing could pleaſe him; and his lady, who is a very amiable woman, and who was exceedingly hurt at his behaviour, attempting to ſoothe him (which, by the by, as it moſtly does, only added fuel to the flame) he began to quarrel with her, and ſhe left the table in tears. The cloth was ſoon removed. During the remainder of the afternoon, my friend, exhauſted by his paſſion, hurt at, and aſhamed of, his behaviour to his wife, in vain endeavored to force his ſpirits into a temporary vivacity; and the whole company, inſtead of enjoying the ſocial pleaſures of the table with chearfulneſs, pleading ſome excuſe or other, took an early leave and departed.

I WAS

I WAS once told an anecdote of a captain of a man of war, who is an honor to the ſervice, which ſo pleaſed me at the time, that I have ever remembered it. He was one day viſited by the captain of another ſhip in the ſame fleet; and, in the courſe of the viſit, his friend could not help remarking the readineſs and exactneſs with which all his commands were executed; and, being what is called a good-natured eaſy man (by no means calculated for a diſciplinarian)——'Zounds, 'Dick,' ſays he, 'how do you con-'trive to be obeyed ſo readily, and 'with ſo little trouble? my d—n'd 'raſcals are ſo perverſe, that I 'ſometimes bawl till I am hoarſe,

'before

'before I can be attended to.' 'My 'good friend,' replied the other, 'the mighty ſecret conſiſts only in 'this; I do *my* duty, and there- 'fore have reaſon to expect that 'every ſubordinate officer in the 'ſhip does *his*; they all know that 'they cannot neglect their buſineſs 'without its being obſerved by 'me; I never puniſh an accidental 'or trifling fault, and I never over- 'look a great one.'

In commercial and mercantile life, *method* is neceſſary to its very exiſtence, as trade cannot be properly carried on without a very intimate acquaintance with it. It is by *method*, and its appendages, order

der and regularity, that the tradeſman, the merchant, and the banker conduct buſineſs ſo varied, ſo complicated, and ſo intricate. 'Never 'leave till to-morrow, what may 'be executed to-day,' is a very expreſſive and comprehenſive adage. Aſcertain in the morning what is to be your employment for the enſuing day; methodize your time with a critical exactneſs; portion out every hour; adhere to your plan, and, when you betake yourſelf to reſt in the evening and lay your head on your pillow, you cannot have a more pleaſing ſource of ſatisfaction, than to trace back the *routine* of your employments, and to reflect, that you have ſpent the day

day uſefully; and, as a member of the community, have performed your part towards the public good.

See that regiment, how it moves! with what wonderful exactneſs does the whole body advance, or retire, at the word of command! See the manual exerciſe performed! Is it not almoſt incredible to believe, that men, who perhaps, a year ago, followed the plough, and were comparatively unable to *walk*, who then had not one idea of the management of the muſquet, or of any movement to the ſound of the 'ſpirit-ſtirring drum,' or 'ear-'piercing fife,' now perform evolutions, that are ſurpriſing to the eye

eye of the obſerver? *Method* conquers their almoſt invincible habits of ruſticity. The drill-ſerjeant, at the ſtated period, takes the recruits into the field, and by *method* makes the raw lad quit the roll in his gait, contracted in the furrowed field; and, in a ſhort time, as Nature has given him a good ſhape and proper limbs, you ſee a ſmart fellow erect from the drill, and ſo altered, that, was he now to appear amongſt his former companions, there would be few traces left by which they would at firſt recogniſe him. Happy would it be, if corruption of morals did not work quicker in the alteration of his conduct, than the ſerjeant's cane in the improvement of his carriage!

By *method*, the algebraiſt ſolves the longeſt problems; by *method*, the mathematician climbs from the ſimple propoſitions of Euclid to the Principia of our immortal Newton, and all the abſtruſe learning comprehended by the ingenious few. By *method*, the laborious ſchoolmaſter leads forward the pupils committed to his charge, and prepares them for the different walks, to which they are deſtined in future life. By *method*, the man who has but a ſcanty pittance of this world's goods, avoids debts, and brings up his children to earn their bread, and to become uſeful members of ſociety. And, by the want of *method*, and of what is al-

moſt always a conſequence, the want of *œconomy*, the moſt opulent peers are diſſipating their immenſe property; and ſome future period may, perhaps, ſee their deſcendants in abſolute want of *that* which is ſquandered by them on courtezans, race-horſes, or at the gaming-table.

SHALL I ſay, as a clergyman, that *method* is conducive to morality and religion? Let not the auſtere moraliſt condemn the maxim. The man of *method* will ſet apart a portion of his income for the relief of the poor and needy, which, by aſcertaining his yearly expences, he will be enabled to do; the man

of *method* is rarely a bad man; for he, who gives himſelf time to reflect upon, and to balance with preciſion his *temporal* affairs, can hardly fail of caſting a thought upon *eternity*. He will therefore become religious by *method*, addreſs his maker with thankfulneſs, when he ariſes invigorated in the morning, for his preſervation through the dangers of the night; and he will, from the ſame cauſe, bow before our heavenly Father in the evening, when he retires to reſt, from a conſciouſneſs of the unmerited favor of being preſerved through the perils of the day, as well as for the bleſſings he enjoys. By *method*, inſtead of ſpurring forward the almoſt fainting

fainting poſt-horſes, from the morning till the evening of the Sabbath (bluſh, ye mighty, at the profanation of that day, now ſo faſhionable, and your breach of the decalogue!) he will find time to attend to the duties of religion; and, by appearing at his pariſh-church, aid the cauſe of virtue by the influence of his example. By *method* too, he will always have his temporal affairs in ſuch order, that, whenever he may be called away, a time which he well knows muſt be ever uncertain, he may prevent confuſion to thoſe he leaves behind.

THUS have I proved the neceſſity of *method*. We ſee its conſe-

quence, its utility, we ſee its influence on the affairs of thoſe, who will ſuffer themſelves to be guided by its dictates. A want of it produces conſtant hurry and confuſion, a diſtracted ſtate of mind and of circumſtances, bankruptcy to the commercial part of mankind, irremediable diſorder and ruin to profeſſional men and to the higher orders of the ſtate; whilſt thoſe, who are happy enough to be in poſſeſſion of ſuch a treaſure, or who are wiſe enough to acquire it, ſee their affairs proſper, and regularity eſtabliſhed in every department under them, ariſing from ſuch habits of reflection, as will enſure, not only preſent but everlaſting felicity.

## MEANNESS CONTRASTED WITH INGENUOUSNESS.

THERE are few things of more conſequence, in the education of youth, than their imbibing, in early life, that firmneſs of mind, which will lead them frankly to confeſs a fault committed, even ſhould they be certain that puniſhment will be the conſequence; rather than, by mean evaſion and daſtardly ſubterfuge, attempt to hide, what, perhaps, aroſe from youthful levity alone, not from a bad head, or a vitiated heart.

HERE much depends upon the parent. Surely the boy, who, after being led into the commiſſion of ſome fault, or having accidentally broken or deſtroyed ſomething which he was forbidden to touch, comes with a noble, manly frame of mind, which is above deceit, yet with reſpectful diffidence, and tells, in language at once ſimple and affecting, the crime he has committed, or the accident that has befallen him, and entreats forgiveneſs, is entitled rather to reward than puniſhment, and to the moſt expreſſive eulogium on his behaviour, accompanied with this friendly caution—*that you truſt to his own reflections, upon the diſagreeable ſenſations he has now drawn upon*

*upon himſelf, by his careleſſneſs and want of thought; and that for his own ſake, you hope he will, hereafter, be more attentive.*

I WAS led into this train of thinking by ſome events, which I have lately more particularly attended to, and which prove what I have juſt advanced pretty forcibly. The lawyers hold it an excellence to be able to ſtate a caſe *in point*, and, as an example from living characters often works ſtronger upon the imagination than precept (however cloſe the argument is drawn) ſo I ſhall likewiſe ſtate, as counſel in the cauſe of *ingenuouſneſs*, a caſe *in point*, ſo ſtrong and weighty, as, I hope,

hope, will entirely overturn a poſſibility of reply from my adverſaries, who are retained in the behalf of *meanneſs*.

A GENTLEMAN, with whom I have been long acquainted, who is poſſeſſed of a good eſtate, and is really a reſpectable character, was bleſſed with three children by his lady, two ſons and a daughter. In domeſtic affairs, and in the œconomy of her family, no woman could acquit herſelf with more *eclat*, nor with more addreſs and polite attention to her neighbours whom ſhe viſited. But, unfortunately for the happineſs of herſelf and all her family, ſhe had taken ſuch a predilection

lection in favor of Philip, the eldeſt ſon, that Harry, her ſecond, who was two years younger, and Sophia, who was a year younger than him, often ſmarted for faults which Philip had committed, as he had it ever in his power to perſuade his fond mamma, that it was brother or ſiſter who broke whatever was the cauſe of enquiry; and no atteſtation from the others, however true, had any effect to cauſe the blame to fall upon the proper perſon.

I KNOW not how it happened, but the heir to the eſtate, whether from the improper indulgence he received, or from ſome inherent difference in his diſpoſition, had a remarkable

remarkable turn for miſchief, for evaſion, and ſubterfuge, by which means his brother or ſiſter were often ſeverely whipped for the tricks of their elder brother.

ONE day, in the ſpring, when I was upon a viſit to my friend, and the children were playing in the garden, Philip contrived to run againſt his brother ſo violently, when near a very large cucumber-frame, that Harry fell backwards on the glaſs, and, before he could recover himſelf, had deſtroyed many of the panes; Harry, however, who was a lad of great ſpirit, ſoon overtook Philip, and thraſhed his cowardly brother for his frolic.

I WAS

I WAS walking very near, in a cloſe part of the garden, and, unobſerved by the children, ſaw the whole tranſaction. The gardener, coming ſoon after to viſit his plants, and diſcovering the accident, went immediately, to avoid blame to himſelf, and informed his maſter of it, adding, as the children had juſt been there, he ſuppoſed they muſt know ſomething about it.

MY friend, on this report, ſent for the children into the ſtudy: Philip came in blubbering and crying violently, conducted by his fond mamma, to whom he had related a ſtory far from the truth, which ſhe implicitly believed; and her rage increaſed

creaſed at the ſight of Harry, who entered the room with that firm but apprehenſive look, which ſaid, *I know the partiality of my judges too well to hope for a fair trial, I have done myſelf juſtice, and am prepared for the worſt.* I had accompanied my friend into his ſtudy; and although I had determined to vindicate my favorite Harry, yet I was likewiſe determined to be ſilent, till I ſaw how far interference was neceſſary. Philip was interrogated, if he knew any thing about the cucumber-frame? When, raiſing his ſobbing face from his mother's boſom, he ſaid, 'that Harry broke 'the glaſs, and that, becauſe he 'would not promiſe him to tell a

'ſtory'

'ſtory about it, and ſay the dog 'Cæſar ran over the frame and 'broke it, Harry had beaten him 'very ſadly.' The mother now again hugged her darling to her breaſt, and Harry was called upon for his defence. 'Well, ſirrah,' ſaid my friend (who, poor man! was entirely governed by his wife) 'and did you dare to beat your el-'der brother; and that too becauſe 'he would not tell lies for you?' 'Yes,' replied Harry, 'I did thraſh 'him, and ſo I would again, if he 'uſed me as he does now; though 'not becauſe I want him to tell 'lies *for* me, but becauſe he tells 'lies *of* me; for he drove me back-'wards upon the frame, by running

'againſt

'againſt me—for which I beat 'him.' The outcry was now violent, both from the heir and his partial mother; Harry ſtood as if he had too long been acquainted, that he could not expect juſtice in ſuch a court, and determined to brave the puniſhment. The rod was called for, and an order immediately given, that he ſhould be horſed on the footman's back.

It was now *my* turn to ſpeak; I begged to be heard, and declared, that I was cloſe by when the affair happened, and that it exactly correſponded with the account which Harry had given of it. This made a material alteration, and juſtice demanded

demanded that Philip ſhould occupy the place which was intended for Harry, whilſt my hero received ſome warm praiſes from his father. And, to our no ſmall ſurpriſe, though but nine years old, he was ſo much affected on his brother's account, that he entreated his father to forgive him this once; adding, that he himſelf had beaten him too much, and was ſorry for it afterwards, and that *one* beating was enough for *one* fault. I ſaw my friend's eye gliſten, in defiance of partiality, whilſt mine overflowed; I claſped the dear boy to my boſom, told him no praiſe was too much for him, and that I ſhould ever love him as long as I lived.

I fear I am too prolix. I have been witneſs to a thouſand other proofs of manly ſpirit in the one, and meanneſs in the other. The one, the darling of every ſervant and dependant; the other, hated and deſpiſed. I once took the liberty of telling my friend, that time alone would convince him how wrong his conduct was in the education of his children, and that, whilſt Harry would prove a bleſſing to him, Philip would be ever a ſource of uneaſineſs. I therefore now come to the circumſtance which occaſioned this recital; for I have juſt heard that Philip, after being an idle, diſſolute, and extravagant fellow-commoner at Cambridge, has lately

fallen a ſacrifice at Venice to his numerous debaucheries, to the great grief of his ſimply indulgent parents. Harry, my noble Harry, on the other hand, who was ſent to the ſtudy of the law, with rather a ſcanty pittance, and told, that as a younger brother, his fortune muſt depend upon himſelf, bids fair to be an ornament to the profeſſion in which he has engaged. On the death of his brother, he was deeply affected, and never mentions poor Philip, as he calls him, but with the tendereſt regard; and throws in excuſes for his conduct, which nothing but the ſincereſt affection could invent. His father, now Harry is the heir to the family eſtate, would

have perſuaded him to decline his profeſſion, but he could not accede to the propoſal; and ſays he ſhould be miſerable not to have his time employed, after the habits of induſtry he has contracted, and is reſolved to perſevere.

THE moral to be drawn from this recital is, I ſhould hope, too obvious to all my readers, to require any comment.

## ON THE PRESENT FASHIONABLE MODE OF EDUCATING YOUNG LADIES.

THERE is no rock ſo likely to be deſtructive to my fair countrywomen, particularly the unmarried part of them, as the want of that maidenly reſerve, which heretofore was acknowledged by foreigners, as well as natives, to be ſo peculiarly their due.

IN this particular we are indeed making haſty ſtrides, and promiſe, in a ſhort time, to vie with, if not go beyond, the utmoſt efforts in re-

finement of our more poliſhed neighbours on the continent. Let us take a ſketch of a modern young lady. It is by no means certain that ſhe has the ſlighteſt idea of the ſuperintendance of a family, or the management of domeſtic cares; and ſhe would laugh in your face, were you to aſk her if ſhe ever undertook to make any paſtry. But how does ſhe ſpend her time? Perhaps ſhe is better employed in works of taſte, or of embroidery. To the common uſe of the needle I fear ſhe is nearly as much a ſtranger, as to the performance of any domeſtic duty. But ſurely, Mr. Satiriſt, you will not deny her *books? there*, at leaſt, ſhe may ſeek refuge from the

the gall of your pen. Oh! to be ſure, if a new *novel* comes out, replete with modern ſentiment, deſcriptive of a young lady, who, from her extreme ſenſibility, and unconquerable affection for the hero of the work, could not refuſe his ſolicitations for a trip to Scotland, big with wonderful viciſſitudes, taking care, however, that all ſhould end happily at laſt, and be palliated by the ſoothing idea, that, let the lady do what ſhe will, her *ſenſibility* is to be a full excuſe—then, I will grant you, the hours will be ſpent in the morning with *books*; and ſhe will ſkim the deſtructive cream of ſuch an author, with an avidity that is ſurpriſing.

If no work of this ſort claims her attention, perhaps a walk with a female friend helps to kill thoſe dull hours; and the walk is enlivened by the company of that ſweet fellow the captain, or ſome eſſenced puppy, who is quite accompliſhed in ſuch kind of converſation as generally amuſes the younger part of the ſex.

Let not my fair countrywomen be offended, when I affirm, that not unfrequently, when I have met little parties of this kind, attended by men of the ſword, in the Park, and other places of public reſort, I have been at a loſs to diſtinguiſh whether they were women of virtue, or ſome

of

of thoſe frail and unfortunate females, who perhaps were at firſt betrayed by their great *ſenſibility*, and are at length become real objects of pity. I am myſelf a very reſerved man, and have more than once been put to the bluſh, by that ſtare, that forward ſtep, that vacant laugh, and that inattention to decorum, which mark the preſent race of females; and I have concluded them to be *demireps*, till ſome friend has, upon enquiry, undeceived me, when, although I was glad to find my miſtake, yet have I grieved at the too near reſemblance.

At noon a hurry home to dreſs is uſual; and the lady is then attended

tended by her hair-dreſſer, who, for two hours, whilſt he tortures her beautiful treſſes into every ſhape but that for which nature intended them, entertains her with the ſcandal of the day; and often hangs over her in an attitude and dreſs, the deſcription of which alone would be indelicate; and if he is a handſome fellow, and has been long initiated into the myſteries of his art, I think the lady's virtue is in no ſmall danger.

THIS, forſooth, is to be called improvement in our manners! I have often thought what wretched fools our great grandmothers muſt have been, who, ſo far from admitting

ting a diſſolute, idle, impudent young dog of a hair-dreſſer to their toilet, when they themſelves were in ſuch a diſhabille as muſt give riſe to improper deſires in the man, were (poor ſouls!) ſo timid and apprehenſive, that they would hardly ſuffer even a huſband to ſee them without a cap.

But we will ſuppoſe the article of dreſs adjuſted, and the dinner diſpatched. The reſt of the night is ſpent either at the play, the opera, the maſquerade, or at ſome delicious rout, where the females of this enlightened age are early introduced into the deſtructive art of gaming, which may bid fair to be the future

future ruin of ſome *hated* huſband.

LET me ſketch the reverſe of this picture, equally true, as I am happy in knowing ſeveral young ladies, who have a juſt claim to ſit for the portrait.

LET me ſuppoſe a young lady educated in ſome diſtant part of the country, and far from the baneful influence of the metropolis, whoſe father is able to give her a genteel fortune, and with a mother qualified and willing to ſuperintend her education. I will imagine her to have been at ſome neighbouring ſchool, to acquire thoſe neceſſary accompliſh-

accompliſhments, muſic, French, dancing, &c.

I WILL conceive her to have kept good company, under the *eye* of her mother, and yet not ſo timid as to make her afraid to anſwer a queſtion from an agreeable man, though at the ſame time poſſeſſed of that innate modeſty and diffidence, that baſhful bluſhing ſweetneſs, which wins all beholders. I will not ſuppoſe her mind tainted by thoſe books which preach up the uncontroulable influence of the paſſions over morality and virtue; nor vitiated, as is too often the caſe, by the corrupting ſtyle of the generality of novels to be found in that

that convenient repoſitory, a circulating library! or by the inflammatory converſation of thoſe faſhionable females, ſuch as I have before deſcribed. And thus, 'bearing her 'bluſhing honors thick upon her,' her perſon remarkable, as to dreſs, in nothing but the *ſimplex munditiis* of Horace, not loſing ſight of the faſhion, but far from going beyond it; her mind pure and uncorrupted, ſtored with all thoſe requiſites which make a good wife, and a good mother; I appeal then to my fellow-citizens, nay even to the moſt *abandoned libertine*, whether he would not prefer, in his ſerious moments of reflection, ſuch a partner in marriage, to the modern, faſhionable,

able, and accomplished female, with all her airs, affected graces, forwardness, unblushing confidence, and sovereign contempt for every thing domestic.

SUCH then is that amiable maiden, who, under the plastic hand of a well-known female writer, eminent for her abilities, and her sincere attachment to the cause of virtue, reforms the modern and fashionable Florio.

I REMEMBER once being upon a journey, and arriving late in the evening at an inn in a country town, where the inhabitants were celebrating their annual assembly. There

There was no room where I could lodge but one, which adjoined to that in which ſome young bucks were to enjoy themſelves, when the aſſembly was over. I went to bed late, but not to ſleep; for the partition being thin, the noiſy jollity of my neighbours precluded all hopes of repoſe. Their converſation turned upon the beauty and accompliſhments of their fair partners. To my great ſurpriſe, they ran over their different characters with ſuch pointed remarks, and the features of each were ſo ſtrikingly pourtrayed, that I perſuaded myſelf I could almoſt have identified the ladies, could I have ſeen them, by the deſcriptions to which I was earwitneſs.

witneſs: One was tall, but gawky; another too fond of admiration; a third remarkable for her art, and for her every movement being the conſequence of deſign; in ſhort, they went almoſt through the room, and ſome ſarcaſm or other was paſſed upon the greater part of the whole ſet: for although they allowed many to be fine women, beautiful women, &c. yet, from what I could learn, even at a country aſſembly a hundred miles from the metropolis, the too great freedom of deportment ſeemed to give general diſlike. They were joined, at length, by another companion, who had been to wait upon his partner home. An univerſal clamour, the reſult of envy, burſt

forth. D—n it, Jack, cried one, how happy you have been! I never ſaw ſo bewitching a girl. All joined in the warmeſt eulogium upon *his* partner, and their praiſe originated from the very cauſe I have been, I hope, ſucceſsfully pleading. Her bluſhing, unaffected ſmiles, her elegant neatneſs, and her innate modeſty, won the hearts of the company, and they unanimouſly declared, that, could they obtain poſſeſſion of ſuch a prize, they ſhould be infinitely more bleſſed than with any of thoſe who had been ſucceſſively the ſubject of their diſcourſe; although they acknowledged ſeveral to exceed her in beauty.

LET it not be ſaid, ladies, in your excuſe (for excuſe you cannot have) that the manners of the men ſo far influence thoſe of the female world, that the fault, if there is any, originated with them. Be it yours to reform that lordly ſex; ſhew, once or twice, your total abhorrence of the double *entendre*, your extreme averſion to the ſmalleſt tendency to a breach of the rules of true politeneſs, and you ſtrike the declaimer dumb. It is yours to guide and direct the turn of the converſation, and your taſk is by no means difficult. No *gentleman* will ever inſult the ears of a modeſt woman with the leaſt indelicate ſuggeſtion, unleſs by the turn of

the lady's eye, or ſome other certain preſages, he diſcovers that it will not be totally diſagreeable to her.

It is from you that our moſt laſting pleaſures muſt ariſe; it is your own fault if you make them tranſitory.

Too true is it, that the increaſing evil of ſeduction and proſtitution gives our ſex ſo eaſy an acceſs to the indulgence of every criminal paſſion, that men feel great unwillingneſs to encumber themſelves with the care and expence of a family. But the preſent mode of educating females, aids this cauſe more than people

people are aware of. For whilſt men ſee the other ſex ſo unacquainted with domeſtic and every valuable duty, tricked out merely to catch the eye, like the painted gingerbread on the chapman's ſtall, and oftener upheld from frailty by *pride*, than by more praiſeworthy motives, we cannot wonder at their diſlike to a matrimonial connection.

It is to be feared, likewiſe, that the univerſal diſſemination of novels, fraught with every deluſive, yet captivating idea, and calculated to make the fair one melt, to render her all nerve, and thus leave her an eaſy prey to the artful and deſigning villain, has added more

victims to ſeduction, than any other cauſe whatever.

LAY aſide then, my fair friends, ſuch confident aſſurance, and diſguſting manners, in exchange for native innocence and unaſpiring modeſty; for rely upon it, that the former, ſo far from creating eſteem and regard, even in your warmeſt admirers, will in the end generate contempt.

THE fops, and men of faſhion, will delight to trifle with you in an idle hour, but they will never venture a ſtep farther. The ſimple unaffected maiden, artleſs as the liſping infant, and adorned with native virgin

virgin modeſty alone, who ſhuns the public eye, and muſt be ſought like the lily of the valley, will ever inſpire the ſincereſt and moſt lively eſteem; whilſt the artificial charms of the bold and forward, like the more gaudy colours of the tulip, although they may occaſion a tranſient praiſe, yet will be ſoon forgotten, and leave no trace upon the mind, that they have ever been the ſubject of the ſlighteſt obſervation.

## SECOND THOUGHTS ARE BEST.

THERE is hardly a man living but would find, was he to turn his thoughts on this ſubject, innumerable inſtances wherein he would have been a gainer by an attention to the adage which is the ſubject of this eſſay; than which no one is more common, even amongſt the loweſt orders of the people. In ſhort, it is what every one talks about, though but few attend to and practiſe.

THE

THE young, the gay, and the inconſiderate, would do well to engrave it on the tablet of their hearts.

I MUST confeſs, that when I look back upon my former life, I can find numerous caſes wherein I ſhould have avoided loſs of time and of money, trouble, anxious care, nay even ſhame, had I but attended properly to this maxim, and given mature reflection an opportunity to come to my aſſiſtance.

How many youths are there now ſmarting under the conſequences of precipitate folly (to adduce nothing worſe) who feel the truth of what I advance,

advance, and repine in vain at what they now ſee, which, had they permitted themſelves to think twice, might with ſo much eaſe have been avoided?

THE ſtreets of the metropolis abound with numerous inſtances to prove this fact, in thoſe unhappy outcaſts of ſociety, who, had they well weighed the conſequences of that ſingle raſh ſtep, which ſinks them for ever in the opinion of the world, might ſtill have been a ſource of comfort to their aged parents, whoſe 'grey hairs they 'now bring down with ſorrow to 'the grave.' Alas! at the ſame moment when juſtice calls for ven-

geance on their crimes, pity ſteps in between the culprit and the avenger with ſo mild an aſpect, and pleads ſo ſtrongly for the wretched criminals, that the ſtroke is withheld, and they are left to what is in itſelf puniſhment ſevere, the pangs of guilt, with its uſual appendages, want and miſery.

DID the ſelf-willed youth, in his own opinion all-ſufficient to the management of himſelf, and like the unbridled courſer above controul, give himſelf time for reflection, he would then ſee how indiſputably neceſſary for his guidance through the mazes of this treacherous world, are the well-meant admonitions

monitions of his anxious parent. He would then ſee, that the reſult of a father's long experience is an invaluable acquiſition, calculated to aſſiſt his own inſufficiency and inexperience. He would then ſee (what obſtinacy and weak pertinacity of opinion makes him blind to) that *here* no motives actuate the breaſt of this his real friend, but ſuch as lead in the end to his welfare and proſperity, ſhould they at preſent be unpalatable to his taſte. He would then ſee, that no envy, no rivalſhip ſubſiſts (as among the aſſociates of his own age); but, on the other hand, that the parent would be happy to be himſelf excelled by his ſon, that every nerve is ſtrained

for

for him alone, and that the father's greateſt and moſt ardent wiſh is to make him ultimately happy. He would then ſee, when he has loſt his indulgent parent, and reflection comes too late (not to his aſſiſtance but to his puniſhment) that the deſpiſing the admonitions, advice, expoſtulations, nay entreaties, of his father, will be for ever to him a ſource of diſquietude, which I can alone compare to the 'worm that 'dieth not, and to the conſuming 'fire which will never be quench-'ed.'

In trade, in that walk of life, where we find more phlegmatic characters than in any other, many a one

a one has ſeen his name in the gazette, from ſome raſh and precipitate ſtep, which he could never afterwards retrieve, and which, had he attended to the adage I have choſen, might with eaſe have been avoided, and his own life, together with that of a numerous family, have been proſperous and happy.

How many married people do we behold dragging about a miſerable exiſtence, becoming plagues and torments to each other, who, had they well conſidered the ſolemnity of the engagement into which they ſo precipitately entered, and how unlikely their different diſpoſitions were to contribute to mutual comfort,

comfort, might have avoided that miſery which they have entailed upon themſelves for life?

MANY a man, who has been decoyed to a gaming-table, and there initiated into that accurſed ſcience of play, has been led on, till in one night he has ruined himſelf, an amiable partner, and a family, who had the firſt claim upon his property. Could he have broken away, and ſaid, he would conſider of it till the morrow, would he not, when he awoke in the morning, and reflected on the gulf, into whoſe abyſs he was ſo near falling, have lifted up his eyes in ſpeechleſs thankfulneſs, inſtead of execrating himſelf, his

his Maker, and all around him, at his precipitation and inexcuſable folly?

WHEN the briſk wine ſparkles in the glaſs, could the drunkard but reflect, that it leads to diſeaſes and the grave, he would ſurely decline the preſent jovial moment, to avoid future and irremediable miſery.

AND how many bigots to falſe honor do we ſee in our places of public reſort, who carry about with them that 'atra cura,' that corroding anguiſh, which ariſes from having taken away the life of another, and which no amuſement, no diverſions, in

in ſhort, no invention of any kind can poſſibly diſpel? It muſt ever line their couch with thorns, and make the bed of down to them more uneaſy, and by far leſs deſirable than that of Shakeſpeare's celebrated cabin-boy.

How many victims to that dreadful crime of ſuicide, tempted by ſome ſudden diſguſt or diſappointment, ſome fit of anger, or of cauſeleſs jealouſy (could they have reflected with coolneſs and temper on their ſituation) might have been at this time alive and happy in themſelves; and at the ſame time diſpenſing felicity to their relatives and friends around them?

It were endleſs to enumerate the fatal conſequences of precipitancy, or the many evils which are ever ariſing from a neglect of the ſalutary practice of reflection.

My young friends in particular (and there are thouſands in the world, who are paſt a ſtate of pupillage, to whom the advice will be of equal uſe) would do well, when they are aſſailed by ſudden ſolicitation of any kind, to give this eaſy anſwer, which, like the ſpeech of Shakeſpeare's clown, will ſerve for almoſt every queſtion, 'I will conſider of it.' This will gain them time, time will bring reflection to their aid; and, I will venture to affirm,

firm, would they follow this uſeful precaution, they would, nineteen times out of twenty, eſcape the wily ſnares ſo often laid for youth and inexperience. To the volatile and gay ſuch advice is more particularly addreſſed, the grave and ſerious being leſs likely to want counſel on this head; but as the former claſs is, I fear, very numerous, wherein good health, great ſpirits, and an exemption from care, too often overbalance all the attention of the parent or the guardian, it is the part of the moraliſt to aid their work, and to throw his weight into that ſcale, which is too often overturned by vanity, thoughtleſſneſs, and ſelf-conceit. To the

incorrigible it would be in vain to addreſs myſelf; but, as I hope this claſs is not large; by the ſame rule I truſt there may be the more, upon whom this advice may not be loſt; and when they conſider that an attention to it will be productive of laſting and ſolid ſatisfaction, as will the reverſe, of endleſs miſery, I hope they will learn to accept the one and refuſe the other.

## A CONTENTED MIND ONE OF THE GREATEST BLESSINGS PROVIDENCE CAN BESTOW.

IT is often a melancholy reflection, that, although Providence diſpenſes its bleſſings with ſo bountiful a hand, we ſeldom find mankind contented with their ſituations in life.

THERE is no ſubject which has been more canvaſſed than this among the claſſics, and by Horace in particular; and in our own language, many are the authors who

have written ably upon it, with a view to calm the diſcontented, and too often cauſeleſsly unhappy mind. A great * writer, lately deceaſed, ſays, 'that the aim of every author 'ought to be, either the making 'new diſcoveries for the uſe and 'advantage of his fellow-creatures, 'or ſetting well-known truths in a 'new and attractive light.'

THIS laſt then I profeſs to be my wiſh and deſign, in hopes to aſſiſt in allaying thoſe ſelf-tormenting paſſions, which find ſo eaſy an acceſs to the human heart.

WHERE lives the mortal, who,

* Dr. Johnſon.

did

did he ſit down purpoſely to find out cauſes of diſquiet, might not create abundant miſery for himſelf, and ever embitter his hours with unavailing anguiſh? For it is far from true, that our chiefeſt miſery ariſes from real pain and bodily diſeaſes.

SUPPOSE we *theſe* for a while non-exiſtent, and yet what a numerous train remains, in the hypochondriac, the diſappointed, and the envious! In ſhort, it would exceed the bounds I have preſcribed to myſelf, accurately to delineate the whole group, which, having all the real comforts of life in poſſeſſion, are ſtill undeſerving of them, from that froward diſcontent in which

they ſo freely indulge themſelves. I would have people of this claſs, could I bring the powers of tranſmigration to my aid, for a time removed into one of the more laborious ſtations, and obliged to ſtruggle with the difficulties which are daily and hourly encountered in them.

For inſtance, I would have the hypochondriac, who ſours his mind by the apprehenſion of imaginary diſtempers, for a time put into the place of an honeſt mechanic, who has a numerous family to provide for by the labour of his hands; and when, after having been ſo long occupied in his new employment as

to work off the obſtructions which a want of exerciſe too often occaſions, he would be happy to return to his former ſtation, of which he would then know the real bleſſing, by having experienced the loſs of it.

ALAS! alas! would the complaining diſſatisfied ſons of plenty, inſtead of looking upward and repining, that their lot has not fallen in a ſtill fairer ground, and their own over-rated merits were not more amply rewarded; would they but look downwards, and ſee the millions of their fellow-creatures pining under *real* want, *real* care, and *real* miſery, accompanied too often by excruciating pain and incurable

incurable diſeaſe—could they behold even a tenth part of what the pooreſt claſs in the metropolis and our great cities ſuffer—ſo far from nouriſhing criminal, becauſe cauſeleſs, diſcontent, they would lift up their hearts in thankfulneſs, that their ſituation is ſo comfortable, their ſubſtantial happineſs ſo great.

DID one half of mankind know what the other half endures, gratitude for the bleſſings enjoyed by the former, would inſpire them with a ſpirit of charity, by which the miſeries of the latter would be greatly alleviated.

SOPHRONISSA loſt her parents when

when in early infancy, and devolved to the care of a friend of her father, whose aſſiduity and tenderneſs to her could not be exceeded by that of any one, except a parent. The greateſt part of her fortune was to deſcend to her on the death of a diſtant relation, and ſhe waited ſome years, after her arrival at woman's eſtate, before that event took place. When it happened, upon the inveſtigation of ſome writings, it appeared, that, from the neglect of her father in executing ſome law concerns, the whole of Sophroniſſa's property was claimed by a ſtranger; and that, unleſs ſhe engaged in a law-ſuit, which would moſt likely ſwallow up the whole, there was no

proſpect for her but of a total loſs of what was her chief dependance.

In what a melancholy ſituation, and how much an object of pity, does Sophroniſſa appear under ſuch calamitous circumſtances! She was, however, extricated from this dreadful embarraſſment by a friend, who found out, that the other claimant was as averſe to law as ſhe could be, and effected a compromiſe, which ſecured to her ſuch a ſhare of her property as provides her an income fully anſwerable to moderate wiſhes. What a ſource of joy and of exultation to all the true friends of Sophroniſſa! and is it not to be ſuppoſed that ſhe muſt feel happy indeed,

indeed, thus relieved from ſo painful a dilemma? Not ſo: ſhe yet feeds unavailing diſquiet; and, had not her friends been urgent, would have declined that compromiſe, which has enſured to her every real comfort. She pines after the enjoyment of what certainly was intended for her, but which, by an unfortunate train of occurrences, is totally out of her reach; and, though poſſeſſed of a good and much-improved underſtanding, amiable manners, and ſuch univerſal good-nature, as renders her almoſt adored by her intimates, not only makes herſelf unhappy, but gives great pain to all thoſe who are anxious for her welfare.

ETHELINDA,

ETHELINDA, on the other hand, was bred up in all the grandeur which wealth and opulence can beſtow. Her father was a courtier, and had a large income, ariſing from the places he poſſeſſed under government. Ethelinda was contracted to a noble ſuitor, and a few weeks would have ſeen her in poſſeſſion of a title, and of all thoſe ſplendid appendages which the world ſuppoſes ſo much conducive to happineſs. At this period, a fit of an apoplexy robbed her of her father, and, as his income depended chiefly on his places, and her ſuitor proved ſo mercenary as to have been attracted ſolely by the hope of emolument from the influence her fa-

ther poſſeſſed, he took his leave with the moſt cutting indifference. Ethelinda was obliged to retire, with her mother, to a ſmall and obſcure village, on a ſcanty pittance, which however they huſbanded ſo as to be ever above want, and above obligation. Her mother, in a few years, followed her father. Grief, preying upon her conſtitution, proved more than a match for a frame naturally weak. Ethelinda ſtill lives admired and reſpected by the few who have the pleaſure of her acquaintance; though neglected and forgotten by the fair-weather friends who once flattered her in her life of grandeur. Yet Ethelinda never ſends forth one murmur or complaint.

It

It is but ſeldom ſhe will converſe about her affairs, or chooſes to unboſom herſelf. If ſhe ever touches upon the ſubject, it is but to declare that ſhe is perfectly contented, and much happier than ſhe could have been, had ſhe married the man who ſo meanly forſook her—that ſhe is thankful to Providence, which ſaved her from the precipice down which ſhe was ſo near falling—that ſhe has learnt to contract her every wiſh into her preſent ſphere—and that, when ſhe looks abroad into the world, and ſees thouſands ſtruggling with want and miſery, it would be the higheſt ingratitude in her to be fretful and diſſatisfied. Would to Heaven that thoſe who pine in plenty,

plenty, and murmur only for want of *real* afflictions, to bring them to a proper ſenſe of their duty, could take example by this fair maiden, and, without a tenth part of her excuſe for complaint, learn to ſet a proper value upon what they ſo ungratefully poſſeſs!

Does it not appear that I have rambled far from my ſubject? Mathematicians and philoſophers ſometimes attempt to prove the truth of what they have in hand, by ſhowing what it is not; and thus, by holding up to my fellow mortals, I fear too true a picture of themſelves, I hope to eſtabliſh the truth of the principle I advanced, and to

perſuade them to put it in practice.

I HAVE heard of a venerable divine, eminent for his piety as well as his abilities and learning, who was grievouſly afflicted with thoſe two terrible maladies, the gout and the ſtone. His ſufferings were long and ſevere, yet was he never heard to murmur; and, when laboring under the pangs of the gout, would thank his Maker, that he was not afflicted by the ſtone; and, when the excruciating pains of the ſtone were upon him, would lift up his eyes in gratitude to his Maker, that he had not the gout. Learn from this good man, ye ſons of unavail-

ing

ing complaint, to eſtimate truly the bleſſings ye have in poſſeſſion, leſt Heaven, wearied by your ingratitude (to call it nothing worſe) ſhould treat you as, Sacred Writ informs us, he treated the favorite of the great Ahaſuerus.

FROM what has been advanced, it may be fairly collected, that a contented mind is *one of the greateſt bleſſings Providence can beſtow*; as a want of it produces anxiety, ideal pain, imaginary woe, with all that diſquieting train of apprehenſions and terrors which are the bane of the comforts and bleſſings of this life. The man who views things through a proper medium, although

he ſhould feel (as all muſt in this world of care and ſorrow) his happineſs not quite compleat, yet, when he ſees the good ſo far outweigh the evil, will thankfully enjoy what is given, nor repine at what is wanting, ſo as to loſe the reliſh for what he poſſeſſes;—whilſt the envious, the diſappointed, and the ungrateful, with all that numerous train, who baſk in the ſunſhine of proſperity, are ſtill angry, becauſe, now and then, a light cloud overſhadows the diſk of the luminary. They are hardly ſo excuſable in their behaviour as an infant who rejects his play-things and accuſtomed amuſements, becauſe his ever watchful parents refuſe him ſome

improper implement for ſport, the poſſeſſion of which might occaſion him much miſchief, and with which they well know it is not proper for him to be truſted.

## THE LOVE OF PRAISE AND A SPIRIT OF EMULATION, IN YOUTH, MUCH MORE EFFICACIOUS THAN BODILY CORRECTION.

IT is of the greateſt conſequence, and ought to be the firſt object with thoſe who have the care of young people, whether parents, guardians, or ſchoolmaſters, to inſpire them with a ſpirit of emulation. Without this ſtimulus, youth will make but a ſlow progreſs, and, ſinking too often into a ſtate of apathy, will look upon the whole plan

plan of their lives as mere drudgery, and then all hopes of excellence are at an end.

THERE is an ardor in young men, and a deſire of meriting praiſe from thoſe to whom they look up as the arbiters of their conduct, which, if increaſed by gentle degrees, like the latent ſpark amongſt the embers, will at ſome time ariſe to a flame; which, if properly managed, will produce ſuch effects as muſt enſure ſucceſs, and make them, in all probability, ſhining characters.

MANY a youth, timid, and apprehenſive, perhaps with nerves weak, from a ſickly infancy, though

with good parts (were they properly called forth) has ſhrunk under the chaſtiſing hand of an imperious pedagogue, and alſo under the repeated oppreſſion and cruelty of his more healthy and hardened ſchoolfellows; who, had he been placed in a private academy, where he could have been treated with tenderneſs and humanity, would have made a rapid progreſs, and amply repaid the kindneſs with which he was indulged.

It has been much diſputed, by thoſe who are certainly much more able to decide a queſtion of ſuch great importance than myſelf, whether more may not be done by fomenting

menting a ſpirit of emulation in youth, and bringing them to reflect for themſelves, than by uſing one indiſcriminate mode of corporal puniſhment for every offence.

I AM happy in having ſome great men on my ſide, and therefore declare the more freely, that I have not a doubt but youth, in general, will make a more rapid progreſs under the man who ſtudies their diſpoſitions, and who, at the ſame time that he corrects the refractory, encourages and treats with parental indulgence the timid and the apprehenſive.

I REMEMBER a melancholy inſtance,

ſtance, particularly adapted to prove what I have advanced. I went to ſchool under a maſter of ſo irritable a temper, that the leaſt offence was ſure to incur bodily *correction*. There was one of my ſchool-fellows whoſe diſpoſition was remarkably timid, and his nerves wonderfully weak. This boy, from a conſtant courſe of ſevere *correction*, at length arrived at that melancholy ſtate of mind, that he gave up all his uſual recreations and ſports, and would ſit, in a ſtupid attitude, while the reſt of his play-mates were enjoying themſelves; and when he has had a leſſon to ſay by heart to his maſter, although I have known him quite perfect before he went up to repeat

repeat it (for not one of us took more pains) yet, when he began, ſo great was his apprehenſion, that he forgot every ſyllable; and ſo much were his nerves affected, that, the leaves of the book being looſe, I have ſeen them ſhake off, and lie ſpread on the floor, from his extreme agitation. I am ſorry to add, that, although this boy by no means wanted natural abilities, a long courſe of improper ſeverity made ſuch an impreſſion upon him, that he has never recovered from its effects.

I RECOLLECT alſo another caſe, of two lads, who, from conſtant flogging, were ſo hardened to all ſenſe of pain and diſgrace, that they would,

would, at any time, for a ſmall gratuity, take the fault, and the conſequent correction, of another boy, who was not ſo courageous or ſo devoid of ſhame.

If a lad's reflection cannot be affected, by pointing out to him, that he has a character to ſupport, and by treating him as if you really thought him of ſome conſequence; if he is not inſpired with a love of praiſe and emulation, by pitting him, if I may ſo term it, againſt his comrades; if, inſtead of this, no other method is thought of but corporal puniſhment for every offence, you blunt all thoſe fine feelings, which might be made of ſuch infinite

infinite uſe in the formation of the man. You thereby render him callous to every degree of ſhame, he becomes hardened againſt your moſt ſanguine efforts, and is at length ſent into the world with a mind but ſlightly improved; and his original boaſt of a contempt for bodily pain, terminates in a like contempt for all kinds of mental ſenſibility. Yet can I by no means ſtand forth a candidate for that ſort of indulgence which ariſes from the fond partiality of a weak mother for an only ſon. This is perhaps more baneful than the other, and leads to that ridiculous vanity, totally different from the love of praiſe, without which

no

no youth can ever make a good figure in the world. It is certainly true, that vanity will become the companion of that breaſt where ignorance, puffed up by undeſerved applauſe, is alſo an inmate. The well-informed and cultivated mind, ſo far from boaſting of the progreſs already made, looks forward into the boundleſs tracts of ſcience, and, feeling its own diminutiveneſs, humbly recedes from public view. It is left for thoſe who know little, yet have been flattered into a great opinion of themſelves, who are vain from ignorance and ſelf-conceit, to court applauſe, and to become ultimately devoted objects of ridicule.

Some minds are more particularly diſpoſed to vanity, the greater care is therefore neceſſary to damp ſo pernicious a paſſion; and if ever corporal puniſhment may be admitted, it ſhould be exerciſed on the proud and the oſtentatious. To theſe, an acquaintance with ſhame will be of uſe; whilſt the timid reſemble thoſe tender exotics which, ſo long as the gardener nurſes with care and attention, under cover of the green-houſe, flouriſh and proſper; but ſhould he ever wantonly expoſe them to the cutting blaſts of the ice-impregnate north, would droop their tender heads, and no longer expand their leaves, or add,

by

by look or odour, to the beautiful appearance or balmy fragrance of the ſituation in which they are placed.

## ON DOMESTIC PEACE AND HAPPINESS.

FROM the earlieſt antiquity, writers, of almoſt every denomination, have treated in exalted terms of the comforts of domeſtic life; and the greateſt heroes, ſtateſmen, lawgivers, and politicians, have looked forward to the pleaſures of their own fire-ſide, as the ultimate reward of all their cares and anxieties.

CINCINNATUS, after commanding armies, returned with redoubled energy to the care of his humble

farm, and felt, I have no doubt, a degree of happineſs, when ſeated with his family around him, far ſuperior to any of which the moſt refined debauchee and voluptuary could ever form an idea.

It is in ſuch a ſpot as this, that the man, no longer on the public theatre, but behind the ſcenes, unbends, and throws aſide the cumbrous robe and ornaments he is too often obliged to wear. Here, enlivened by the prattle of his infants, and by the careſſes of his amiable partner, he feels how great, how real, theſe bleſſings are, and how light, when put in the ſcale and weighed againſt them, are all thoſe

thoſe honors upon which the world, the ambitious world, ſets ſo high a value.

IF, from the moſt remote antiquity down to the preſent time, the moraliſt, and the friend to virtue, have enforced with the ſtrongeſt arguments the bliſs of domeſtic happineſs, to what are we to attribute its declining influence over the manners of the preſent age? I fear too often to the improper indulgences young men meet with from ſimply fond parents, and the great and eaſy indifference with which they indulge themſelves in every groſs and criminal deſire when they come forwarder into life. Thus are the finer

ſenſations of the mind all blunted; and, after becoming connected only with the moſt vile of the other ſex, they look up with abhorrence to a connection with a beautiful and chaſte woman, dreading what they term reſtraint, and the reproofs of virtue, too conſcious of their own acquired depravity.

Mr. Viceſimus Knox, who ſo ably, as well as learnedly, exerciſes the pen of a moraliſt and a ſatiriſt, inculcates in the ſtrongeſt terms the utility, the good effects, nay the neceſſity, of early marriages. 'Dare 'to marry,' ſays this writer, addreſſing himſelf to the young man; and his arguments on this head are too good

good to receive any aid from what I might advance in ſupport or corroboration of them.

But are there not other cauſes, which eſtrange our youth from that inclination they would otherwiſe entertain for domeſtic enjoyments? In a former paper I have adduced one cauſe, whoſe influence, I fear, is too prevalent. But do our married couples evince their real ſenſe of that peace and happineſs which I have deſcribed as ſo deſirable? Here the reaſoning, which the abandoned youth may bring forward, has but too much weight; for the contrariety of tempers, the ſullenneſs of the huſband, the waywardneſs of

the wife, with the univerſal air of diſcontent, which too often characterizes thoſe who firſt united with all the ardor of love, and with vows of eternal affection, aid the arguments of the profligate, and encourage that celibacy, which ſtrikes at the very vitals, the very exiſtence of the ſtate.

But let not the libertine triumph. Domeſtic happineſs is ſtill as deſirable, is ſtill to be acquired, and ſtill poſſeſſes all thoſe real comforts which have been deſcribed ſo often and ſo expreſſively, both by the poet and the hiſtorian; and there are many couples, to whom Thomſon's animated deſcription, in his Spring,

is

is fairly due. The critic, perhaps, will call for an inſtance to prove the truth of my aſſertion. I have one ready, and defy even malice itſelf to contradict me. There is a pair, who, in conjugal affection, long and well-tried regard, and unſhaken attachment, for more than twenty years, are indeed a model for the imitation of all: who have raiſed a numerous progeny, and have omitted nothing to render them objects of admiration and eſteem to all around them. When I tell my reader that theſe perſons are the ſovereigns of the iſland in which we live, I feel a glow of exultation that I am a ſubject of ſuch exemplary characters; who, amidſt all

the temptations to which their ſituation is more particularly expoſed, amidſt all the glare of grandeur and pageantry of ſtate, feel happy to reſort from that burthenſome pomp with which they are ſurrounded, to the enjoyment of that privacy and retirement which conſtitute the very domeſtic peace and happineſs I am delineating.

IT is with thoſe, who following a blind paſſion, without once conſulting the ſober dictates of reaſon; with thoſe, who viſit that forge of matrimony, *Gretna Green*, that the cauſes of diſcontent too often ariſe. I never, in all my obſervation, ſaw three ſuch Scottiſh marriages turn

out

out happy. And why? Becauſe, had it been conſiſtent with the wiſhes of thoſe who have no intereſt, but that of their children, the journey would have been unneceſſary; and the ſame cauſe which led the children to act in defiance of parental authority, will, when the paſſions are gratified, as certainly produce baneful effects to themſelves, the conſequent reſult of ill-judged meaſures.

But the libertines will not confine themſelves to theſe caſes: there are many, ſay they, where the parties came together with univerſal conſent, and with every proſpect of happineſs, in which the ſame cauſes of

of diſſatisfaction likewiſe largely prevail. I acknowledge this with a ſigh; having been often a witneſs of the truth of the argument: but the young man ſhould not therefore be diſcouraged from a voyage which he ought to take, but ſhould rather look upon thoſe quarrels, where he has had an opportunity of obſerving them, as lights and beacons, by the aſſiſtance of which he may avoid the ſands and ſunken rocks on which otherwiſe his veſſel might have foundered.

Too true, and melancholy to an obſerver of human nature, are the diſſenſions amongſt married people; too true that they are big with every

every bad effect to the riſing generation: and, what is more unfortunate, the remedy as often lies out of the reach of all human help; for theſe overgrown children (for ſuch they are) having no one to whom they can appeal, but beings poſſeſſed with the ſame failings and infirmities as themſelves, are above being guided by any one; and both ſetting out wrong (yet firmly believing themſelves on the right ſide of the queſtion) it is impoſſible but laſting evil muſt follow ſuch proceedings.

WHAT then is the certain and much to be lamented conſequence of all this? It is becauſe we ſee daily

daily thoſe, who, united with the ſincereſt attachment, are undermining by imperceptible degrees all affection, till at length they are as pre-eminently wretched as they were at firſt pre-eminently happy; becauſe they loſe ſight of that reſpect, that delicacy of behaviour, and thoſe little undeſcribable attentions, which are abſolutely neceſſary, as well after marriage as before, to keep alive thoſe ſenſations which were once their greateſt boaſt; but which, after conſummation, are laid aſide like a cloak, which is no longer of any uſe after performing the purpoſe for which it was worn. For theſe wayward and wrongheaded couples—and there are few cities, towns, nay, even

even villages, without ſome of them —let us ſuppoſe in every ſuch ſpot a ſhrine eſtabliſhed, like the oracle at Delphos, with this addition, that not only the prophecies, but the juridical deciſions, on every queſtion in litigation brought before it, ſhould be decided with infallibility.

To this ſhrine, then, I would invite all theſe *paſſion-heated* and *paſſion-ſtirring* couples to repair, and at this tribunal bring to immediate iſſue thoſe quarrels, which, like Sir Roger l'Eſtrange's fable of the larks and the thruſhes, might otherwiſe be fomented (at leaſt as an anniverſary, if not oftener) to the day of

of their deaths, and not only ſo, but, by the continual addition of fuel, raiſe ſuch a flame as nothing can ever extinguiſh before the whole edifice is burnt to the ground.

Was there an attendant on the ſhrine, who was to be entitled only to a ſmall gratification for each appeal to the oracle, I think he would ſoon become the richeſt man in either the village, the town, or the city. The inconvenience he could experience, would be the exceſſive fatigue of attendance, not only through the day but through the night; for his repoſe would ever be diſturbed by the clamorous appeals from curtain lectures hourly preferred

ferred to the oracle. Nay, I would not anſwer for it but that ſome, who had been there, might quarrel on their return, and again viſit the ſhrine before they could reach home. A thouſand inſtances might be adduced of the utility of this ſuppoſed divinity: Such as where married people are ſo rude as to differ in opinion before company (eſpecially ſingle perſons) and, by appealing, involve them in a ridiculous diſpute; or, even if their children are preſent, will endeavor to intereſt them in the cauſe, wherein, by taking a decided part, they muſt either offend father or mother, or, by ſilence, both. In all theſe caſes, the ſhort ſentence of 'Go to the

'oracle,'

'oracle,' would ſettle the whole matter.

To ſuch of my fellow-citizens who are married, and to their amiable partners, particularly thoſe who fall under the above deſcription, I now addreſs myſelf, and entreat that they will, by thinking more properly, prevent the pen of the ſatiriſt, or the tongue of the libertine, from having it in its power thus to laſh theſe ſerious though ridiculous foibles; remembering, that the firſt and principal effort to prevent diſputes, is, that each be more cautious in regard to their own expreſſions and behaviour, and leſs agitated by thoſe of their other ſelf.

I KNOW

I KNOW a very worthy and ſenſible old lady, who has often remarked, in diſputes between married people, that, let what will be the conteſt, the victory belongs to the party, which firſt quits the field.

WOULD ye, my friends, conſider, that the quarrel moſt frequently ariſes from ſome trifle, about which both are equally indifferent; and that it is only pertinacity of opinion, and blind ſelf-willed nature, which expects *too much*, and gives *too little*, that protracts the diſpute; ſurely ye would bluſh from very ſhame, and ceaſe to wound each

other's feelings, upon points as unimportant as a diſpute between two of your own infants about a top, or ſome other toy, found by one of them, and claimed by the other.

It is a favorite maxim among the ladies, that where married couples diſagree, the man has every advantage; as he can, if his home be rendered diſagreeable, leave it, and by company and amuſements compenſate the loſs he experiences at his own fire-ſide.

This I ſolemnly deny; nay, am certain that the reverſe is the truth. The huſband may indeed withdraw himſelf

himſelf from home, and ſhare in what will ſoon ceaſe to prove amuſements, unleſs his mind be callous to every domeſtic ſenſation; and thus he may for a while wander from the tavern to the brothel; but whenever he *quits home*, in *ſearch of happineſs*, he may be aſſured that he will be as often diſappointed.

LET thoſe, who really poſſeſs the ineſtimable bleſſing of domeſtic peace, value it as a jewel above all price.

LET not the drunkard, the libertine, or the gambler, ever laugh them (particularly the huſband) out

of their real bliſs, to introduce them to want, diſeaſe, and miſery.

Too often have the envenomed ſhafts of ridicule, conveyed, perhaps, in the epithets of Milkſop, Jerry Sneak, Coward, and ſuch expreſſions as theſe, drawn away the truly happy man from a ſmiling, and, if I may be allowed the expreſſion, *paradiſaical* fire-ſide, never more to return, till the dart, tipt with the deadly poiſon of guilt, has been infixed in his boſom, and which, perhaps, every effort of his amiable partner could never afterwards extract. And you, 'ye fair 'married dames,' ever liſten to this one

one piece of advice, ſo well enforced by the dramatic poet—let your every nerve be ſtrained to make home comfortable and engaging to your huſbands. Remember, he comes to you to unbend from the weightier cares of life, which furrow his brow, with a proſpect of providing for you and his children. There are little peculiarities, perhaps, in which he places ſome of his pleaſures: anticipate that indulgence; nay, make it a point of the firſt conſequence, that he is never thwarted in ſuch innocent recreations. There may be, perhaps, diſhes to which he is partial: let them be often dreſſed with

your every attention; and, above all, dreſs your countenance in ſmiles, and let no trivial and accidental cauſe of diſquiet make that face lour with diſcontent, which he expects, nay, has a right to expect, to behold adorned with chearfulneſs upon his return. Remember, the ſtrongeſt tie you can ever have upon your huſband, muſt ariſe from unaffected and artleſs gaiety, which he is certain takes its riſe from your ſincere affection for him. It is not enough to gain your conqueſt, unleſs you make uſe of theſe meaſures to ſecure it. A ſmall part alone is done when you have obtained a huſband. The taſk remains to

keep poſſeſſion; nor is it difficult, if you prove your regard by conjugal fidelity, and a delicate and tender attachment. Let not love of admiration, or inherent vanity, or wayward wiſhes of any kind, ever lead you to diſplay a diſpoſition, which may croſs your huſband's views, or ſour his temper. Remember, and this remark is mutual, that the only way to be happy yourſelves, is to make each other happy: that, linked in an indiſſoluble chain, you will hereafter give an account at that tribunal where ſubterfuge and hypocriſy will not avail, whether ye have reciprocally fomented the ſatisfaction, eaſe, com-

fort, and happineſs of each other, or, by the reverſe, have become your own tormentors; and, what is worſe, have, by example, entailed miſery on your poſterity.

## ON THE CAUSES OF THE DEPOPULATION OF THE COUNTRY.

TOO true it is, that the partiality for populous cities, and the refinements, without which mankind, in their preſent improved ſtate, cannot even exiſt, tend very much to the depopulation of the country.

FROM the higheſt to the loweſt, this rage prevails; and, in my retired ſituation, I have often had it objected by the ſervants I have been in treaty with, that they, having been

been uſed to a town, ſhould be moped to death in ſuch a ſolitude. All this, in every claſs, is a vitiated idea, and a falſe taſte, grafted upon principles which will not bear minute inveſtigation.

THE man of faſhion, whether titled or not, quits the ſeat of his anceſtors. The tufted lawn, the meandring ſtream, the verdant grove, the gay parterre, with all the beautifully diverſified ſcenery of wood and dale, are exchanged for the leſs healthful, though more enchanting, region of St. James's.

THERE, immerſed in ſmoke, in noiſe, and diſſipation, he no longer

longer feels a relish for the beauties of nature, for the music of the songsters on the bough, or for the pleasures of retirement. Whirling round in the vortex of fashion, stunned by the bustle of the 'busy hum 'of men,' he hears not the 'still 'small voice' of reflection, and often neglects to think at all, till the turn of the dice (more direful in effect than the furious tempest which may perchance root up a single oak, too ponderous to bear its own weight) at once dismantles the woods and the groves, and robs him for ever of that seat heretofore, through a long line of illustrious ancestors, the mansion of rural chearfulness and hospitality.

Is not this then a falſe taſte? Can its principles be defended?—while the country languiſhes under the loſs of thoſe who are its natural guardians and protectors, from whom are expected uſeful improvements, productive of ſuch effects as will provide the poor with bread, and preſerve them from their greateſt bane, idleneſs, and, in the end, prove laſting advantages to the poſſeſſors, as well as ornaments to the face of the country.

How many ſmall families are ſupported by living in the neighbourhood of ſome great man! Trade becomes briſk, and the faces of the inhabitants wear a continual ſmile.

And

And if the *great* man ſhould fortunately prove alſo a *good* man, he then brings neglected morality and religion into credit by his example and influence.

If all theſe things are in the power of the great and opulent, do they not almoſt wear the appearance of a duty? and will not the wealthy hereafter be obliged to give an account, how they have diſpoſed of the talents committed to their care? Are we not told, in an old-faſhioned book, that 'to whom 'much is given, of him much ſhall 'be required?'

And here let me pay the tribute

bute of gratitude to thee, my friend from earlieſt youth. Reader, were there many ſuch characters, they would reſcue human nature from the ſtigma of that almoſt univerſal depravity which now prevails. Benevolus was the Squire of the village where I paſſed my juvenile days. He poſſeſſed a good eſtate, amply ſufficient to have enabled him to ſhare in the diſſipation of the capital, had he been ſo diſpoſed. But Benevolus had ſuch a partiality for his native ſeat, that he ſeldom left it. He was the idol of his neighbours: he was the uniform friend of the poor and needy: he was a juſt and upright magiſtrate. How have I heard the poor call down

down bleſſings on his head! and yet the idle and the indolent were ever certain of meeting with their deſerts. See him on a Sunday enter the church (from which nothing but ſickneſs ever kept him) between a double row of his tenants, ſaluting him with the profoundeſt reſpect; his ſtep firm and manly—his exterior noble and engaging—yet with ſuch humility thrown into his features, which nothing but a knowledge that he was then in the preſence of the King of Kings could have inſpired. During the whole ſervice his deportment was devout, and a model for thoſe around him; which has often put me in mind of Addiſon's Sir Roger de Coverly.—

Long

Long will the pariſh mourn thy removal, Benevolus; and, without the leaſt affront to thy ſucceſſor, thy dependants will rarely, if ever, again meet with ſuch a guardian, protector, and guide! How often haſt thou invited me to thy feſtive board, attended, as thy hoſpitality ever was, by ſobriety and decency! How often didſt thou call me to aſſiſt at thy concerts, and taught my young and unſkilful hand to form thoſe ſounds which have occaſionally become my ſolace through all the chequered ſcenes of life, even to this very hour! Happy, happy days, never half valued till more weighty cares, more ſerious occupations, and the conſequent removal

val from the venerated ſpot, have taught me to prize, as they deſerved, ſuch great bleſſings.

ANOTHER cauſe, ſtill more detrimental, prevails, towards the depopulation of the country, than that which I have mentioned: I mean the demolition of ſmall farms, by laying them into large ones. Too late, when the evil has obtained deep root, may our governors deplore that ſome ſtep was not taken to remedy this plan, ſo deſtructive to population; too late may the landed gentlemen lament their error, by deſtroying what may be fairly deemed the very ſinews of the ſtate.

It would take ſome time to ſketch a part of the pernicious effects of this miſtaken policy; to deſcribe them all would exceed the bounds to which I have limited myſelf. Take one inſtance, which will eſtabliſh the fact.

A GENTLEMAN has a large eſtate round his country ſeat; but, unfortunately, there are five or ſix ſmall farms in the pariſh, which do not belong to him, and he is wretched, and not to be ſatisfied, till he has purchaſed them. The ſteward is conſulted, and, obſequious to the nod of his maſter, ſets about it, and at length, by offering a great price, and by making the poſſeſſion of

of their little eſtates uneaſy to the owners, obtains the purchaſe. He informs his maſter of his ſucceſs, and tells him, that, however large the price, he can enable him ſtill to make good intereſt of his money, which may be effected alone, by letting all theſe farms to one of his preſent tenants, whoſe lands approximate, and who certainly can, by making cottages of the houſes;—or, what is ſtill better, by their being pulled down, and the expence of repairs thus rendered unneceſſary, give a greater rent than the poor but induſtrious man, who has a numerous family to maintain out of the labours of his hands, and the ſmall ſtock he is enabled to keep.

This, reader, I have been a witneſs to. I have ſeen the *great* tenant of the *great* man take poſſeſſion of the ſmall farms; and, what is more, have ſeen the care-furrowed poor man, with his infant family, his weeping partner, with his little *all*, loaded on his only cart; his cows, his geeſe, and his ſwine, take a *long farewell* of that ſpot on which the diſconſolate pair had fondly hoped, by mutual toil, to have ſupported themſelves; and, by an early initiation to labour, have made their children uſeful, and, in their line, praiſeworthy. I have ſeen the muſcles of the poor man's face convulſed with feelings too ſtrong for concealment. But what muſt be their future lot!

No

No other ſmall farm is to be procured, ſo general is this deſtructive plan! Some wretched cottage muſt receive them, and perhaps, ultimately, the poor-houſe! Thus they who, had they been continued on their farm, would, by unceaſing toil, have contributed to defray the burthens of the pariſh, would be obliged to become penſioners themſelves.

But much farther does the evil extend. Was it to ſtop here, although pernicious in its conſequences to ſociety, yet it would not be ſo deſtructive, as in ſeveral reſpects yet to be deſcribed; for ſome young man, who by frugality had ſaved a few pounds in ſervice, and

who had connected himſelf with a maiden, equally prudent, might have ſtept into one of theſe farms, and by ſuch means have been enabled, without a crime, to enrich the country with inhabitants, by virtue of thoſe natural propenſities we all poſſeſs. Take away from ſuch the proſpect of marrying and maintaining a wife and family, they loſe their ſenſe of religion and morality, and look alone to chance fruition, till time diſcovers the conſequences, when the poor fellow leaves the ſpot and flees, while the hapleſs unwary girl, dreading ſhame, and the ſtruggle of providing ſingly for her helpleſs infant, ſtrangles it at the birth. Direful, tremendous event! I appeal to the moſt

moſt learned in the annals of this country, whether theſe evils were ſo numerous when the number of ſmall farms was great, and held forth a proſpect of a comfortable home, where every honeſt deſire between the ſexes might be indulged. *Then* was there ſome inducement to the ſervant to be parſimonious in the expenditure of his money, becauſe he had this object invariably in view. *Now* the object has vaniſhed, the man is indifferent as to matrimony, and too often the alehouſe carries off all, or perhaps more than he has to ſpare, to the injury not only of his morals, but of his integrity.

How many broods of poultry, and how many litters of pigs, did each ſuch little family rear up, and produce for ſale, at the neareſt town! whereas, now, the fatted ſtately ſteers alone (doomed for the London market) ſtalk over the ſolitary and half-inhabited land. Mr. Paley, in his admirable work, ſays, 'that in-'creaſing population, and the num-'bers of the people, are the real 'riches of any ſtate.' Every one muſt acknowledge the juſtneſs of the remark, which is well worthy of the attention of you, the natural guardians of the country, who poſſeſs landed eſtates.

SURELY, if ever ye viſit your rural

rural ſeats, if ever ye take a circuit round your domains, the ſmiling look of an infant peaſantry, and the enlivening face of a populous, when compared with a ſolitary, country, would amply compenſate the diminution, which (if your deſires are at all bounded) can be hardly felt in your income. I am told there is an act of parliament, which inflicts penalties on the holders of more than ſuch a number of acres. Why then do the laws ſleep? If it once was thought expedient to make ſuch a law, I am certain it is equally ſo to enforce it. And if our governors wiſh to preſerve a numerous peaſantry, and ſtop the corruption of morals, increaſing with

with rapid ſtrides amongſt the loweſt ranks of the people, let them turn their thoughts to this ſubject, and begin, at home, that reformation which can alone enſure *laſting* peace, and the means of *future ſecurity* from *treacherous* foes, to this ſtill happy and envied iſle.

## ON EXERCISE AND TEMPERANCE.

TO the opulent, who are too often the indolent, few things are of more conſequence than a due attention to exerciſe.

WHEN that memorable curſe was paſſed upon our firſt parents, 'In the ſweat of thy face ſhalt 'thou eat bread,' it alſo entailed a neceſſity of exerciſe upon thoſe, who, being by their ſituation relieved from manual labour, would otherwiſe have been exempted from this

this univerſal ſentence. Even in paradiſe, where all things, but man's perverſe will, were perfect, labour was neceſſary; for we are told of our firſt parents, by the divine Milton, that

'Under a tuft of ſhade, that on a green
'Stood whiſp'ring ſoft, by a freſh foun-
'tain ſide
'They ſat them down; and after no *more*
'*toil*
'Of their ſweet gard'ning labour, than
'ſuffic'd
'To *recommend cool zephyr*, and made *eaſe*
'More *eaſy*, *wholeſome thirſt* and *appetite*
'*More grateful*; to their ſupper fruits
'they fell.'

It is true, beyond a poſſibility of diſpute, that the human frame is ſo formed,

formed, that without ſome bodily exertion, obſtructions of the almoſt innumerable veſſels of our complicated ſyſtem muſt follow; as in a well-conſtructed piece of machinery, if a ſtop is put to any one part, immediate confuſion muſt ariſe, and the whole will be as certainly affected.

THOSE who are not obliged to earn their daily bread, muſt ſtill find out ſome plan of exerciſe to carry off what would otherwiſe overload the veſſels, when diſeaſes muſt certainly follow; and they will, by indolence, become a prey to the gout, dropſy, apoplexy, and that numerous train of diſorders from which the

the poor and the laborious are almoſt univerſally exempted, and which find entrance to the bed of down only, and make all the elegancies of life taſteleſs and inſipid.

WHY has the brown cruſt of the poor man ever been deſcribed as eaten with ſo peculiar a reliſh? It is becauſe labour has given him that appetite, for which the epicure in vain ſeeks amongſt high-ſeaſoned diſhes, and the almoſt countleſs variety with which his table is loaded. How many conſtitutions experience a premature decay, from thoſe two direful foes to man, indolence and intemperance!

'EAT

'EAT to live, and not live to 'eat,' ſhould be fixed in capital letters at the ſummit of the towering *epargne*; or repeated by an attendant, ſimilar to him who was appointed daily to remind the king his maſter that he muſt die.

WAS this admonition properly attended to, we ſhould not ſee ſo many pallid countenances, and ſwoln bodies, burthened with the effects of indigeſtion.

IT is a maxim of long ſtanding, that every man is either a fool, or his own phyſician, at forty. Was I to attempt an application of this adage, it would, I fear, bear hard

upon ſo large a ſhare of my fellow-citizens, that I will not apply it. But as all mankind have an inſtinctive attachment to this life, wiſely implanted by the author of our exiſtence, for good and juſt purpoſes, how ſtrange is it, that our appetites and paſſions, joined to the enſlaving force of habit, ſhould ſo overpower what we all know to be right, as to engage us in a plan moſt certainly deſtructive to that very exiſtence to which we cling, like the ſinking mariner to the wreck, with ſuch extreme tenacity!

WERE the rules of temperance and exerciſe duly attended to, the drugs in the apothecary's ſhop would lie

lie uſeleſs: and energy, activity, and a briſk flow of ſpirits, would characteriſe thoſe, who now feel only a temporary relief from pain, by the aſſiſtance of that art, which would then be chiefly confined to accidental diſorders, from which none can promiſe themſelves ſecurity, and which make indeed but a very ſmall part of the emoluments of the phyſical tribe.

LET it not, however, be thought that I intend the ſmalleſt ſarcaſm on thoſe, whoſe profeſſion I venerate very highly, and who ought, as they deſervedly do, to ſtand in the moſt exalted ſphere in the opinion of their fellow-creatures. Where ſhall we find a deſcription of this claſs

equal to that given us by the juſtly admired writer, Mr. Crabbe, in his Library? and which I beg leave to quote, as a tribute due to ſo valuable a part of ſociety:

'There Phyſic fills the ſpace, and far
'around,
'Pile above pile, her learned works abound,
'Glorious their aim—to aid the labouring
'heart;
'To war with death, and ſtop his flying
'dart;
'To trace the ſource from whence the
'conteſt grew,
'And life's ſhort leaſe on eaſier terms re-
'new;
'To calm the frenzy of the burning brain;
'To heal the tortures of imploring pain;
'Or, when more powerful ills all efforts
'brave,
'To eaſe the victim, no device can ſave,
'And ſmooth the ſtormy paſſage to the
'grave.'

THE

THE habitual drunkard makes quick approaches to that 'bourn 'from which no traveller returns,' and brings on, too often, that consuming malady, which (flattering only to its prey) deſtroys the lungs, and waſtes the human frame by imperceptible degrees. But how few, could the numbers be aſcertained, fall a ſacrifice to this vice, compared to thoſe who look down with horror on ſuch characters as theſe, and yet are equally culpable, by not reſtraining a kindred appetite in the article of eating!

THE dignitary in the church, lolling on his velvet cuſhion, under the pealing organ, and who would

ſhudder at the idea of abſolute inebriety, yet thinks with glee of the delicacies which await him when church is over, and the table covered for dinner.

THE bodies corporate of our populous cities have long been a ſtanding jeſt of the witlings and the caricaturiſts of the age. To me the difference is not ſo great as ſome may imagine, whether the body is undermined by inebriety, attended by its conſtant companion, derangement of the mental faculties, or whether it is equally weakened by a load of indigeſted food piled up in the ſtomach, which, although it does not produce the madneſs and diſ-

traction

traction which wine and ſtrong drink occaſion, yet oppreſſes the ſoul with ſuch a weight, that the man, with his eyes ſet, and panting for breath under his ponderous burthen, becomes little better than merely an animal. In one reſpect the animal is the better character, for the brute creation know when they have enough, and ſeldom overgorge themſelves, but lie down ſatisfied with what nature requires.

COULD men be perſuaded to riſe from the pleaſures of the table with an appetite, they would find ſo much comfort, that, when they took into the ſcale, how much they, by this means, contributed to lon-

gevity, I ſhould ſuppoſe no gratification of the palate could counterbalance the advantages. To this let there be added ſuch hours as Nature intended for reſt, and, inſtead of conſuming the night in company, and ſleeping out the beſt part of the day, be adviſed to retire early to repoſe, and with the plowman in the morning, liſten to the early ſerenade of the lark. Calculation has proved how many years would, by theſe means, be added to a man's waking exiſtence. Should the ſons of feaſting plead, that it would be in vain to attempt to leave off cuſtoms to which they have been ſo long habituated, let them recollect the remarkable inſtance

ſtance of that noble Venetian Lewis Cornaro, who, with a bad conſtitution, weakened by repeated exceſs, began a reformation at forty years of age, and, by perſeverance in a plan of temperance and exerciſe, lived to be a very old man; which proves at once, that it is poſſible to diſcontinue them, inveterate as they may be, and burſt the chains, however maſſy, by which we ſuffer ourſelves to be bound.

YET will the epicure ſtill feaſt, and the dignitary ſtill reckon upon his delicacies, and the different officers of the bodies corporate ſtill enjoy their turtle and their veniſon. Still will the night be waſted in

company; and the morning, ſo often ſung and celebrated both by ancient and modern authors, be dozed away in ſleep and inſenſibility; and my antiquated and ruſticated notions be treated with diſdain. Well, then, if it muſt be ſo, I can only heave a ſigh of pity for my fellow-creatures; ſtill conſcious, whilſt truth remains aſcertainable, that the beſt of the argument is on my ſide; begging only, that ye, who, like ſuicides (pardon the expreſſion) are careleſs of the true means of prolonging your exiſtence, and who may be called galley-ſlaves, chained to the oar of your appetites and paſſions, would believe the motive which actuated the writer to be

that

that of the moſt unfeigned regard for your welfare, with the hope, though perhaps a vain hope, that in ſome inſtances the admonitions, here imparted, may have their due and proper effect.

## ON HUMANITY TO ANIMALS.

IT is of the firſt conſequence, in training up the youth of both ſexes, that they be early inſpired with humanity, and particularly that its principles be implanted ſtrongly in their yet tender hearts, to guard them againſt inflicting wanton pain on thoſe animals, which uſe or accident may occaſionally put into their power.

How many diſpoſitions have been formed to cruelty, from being permitted to tear off the wings of flies, whipping

whipping cats and dogs, or tying a ſtring to the leg of a bird, and twirling it round till the thigh is torn from the bleeding body! How highly neceſſary is it for parents to watch with anxious care over their offspring, and ſtrenuouſly to oppoſe ſuch habits as theſe (though they often ariſe from mere childiſh imitations, rather than from a bad heart) and to ſtifle in the birth every wiſh and deſire to inflict torture, or even give unneceſſary pain!

I HAVE ſeen one inſtance to the contrary. It was of an amiable young lady, with whom ſuch care was taken to keep her ſenſibility awake, that ſhe was in a continual agitation,

agitation, by thoſe unavoidable accidents which animals experience; but this ſo rarely happens, that the danger lies on the other ſide, and there is little fear of ſuch a quality being carried too far. This tendency to cruelty, ſo direful in its effects to young minds, 'grows with 'their growth, and ſtrengthens with 'their ſtrength,' till, by the time boys arrive at manhood, they have loſt all thoſe ſenſitive perceptions, which do honor to human nature. Young maſter muſt have a little horſe to ride, and a favorite ſpaniel to accompany him; theſe alternately commit, what he terms faults, and, becauſe they are his, he is to chaſtiſe them as he thinks proper.

If

If the young gentleman is heir to a good eſtate, the domeſtics look up to him as their future maſter, and, not daring to diſpleaſe him, he is ſoon initiated by the ſervants into the 'art of ingeniouſly tormenting' all ſorts of animals, ſuch as tying cats together by their tails, which irritates them to fight, or by ſhoeing them with walnut-ſhells; an owl is to be attached to the back of a duck, which of courſe dives in hopes of exonerating itſelf, and the owl follows, and when both return to the ſurface, the wet, but tortured owl, affords wonderful ſatisfaction to the young ſquire and his aſſociates. Badger-baiting is ſucceeded by bull-baiting, and our hero

hero is at length uſhered into that noble diverſion, the ſolace of ſome of our nobility, yet the diſgrace of this kingdom, the cock-pit, where, amidſt dreadful oaths and execrations, he compleats a character which is above all fear of ſhame or humanity. He is ſo well taught to laugh at the diſtreſſes and infirmities of his fellow-creatures, that he would look upon it as a glorious act to drive over an old woman, ſhould ſhe happen to be too decrepit to eſcape the career of his phaeton; and his ſupreme delight is to ſee two human beings expoſed naked upon a ſtage, and uſing the moſt ſkilful efforts to knock each other on the head. What a ſhout rends

the air when one has laid his antagoniſt, for a time, breathleſs on the ſtage, with the blood ſtreaming from the wound! In vain do we, who are not initiated into the ſupreme felicity of ſuch ſcenes, look around to find out that pleaſure of which we can form no idea. But ſurely, amongſt the ſofter diſpoſitions of the other ſex, we ſhall never find the leaſt tendency to cruelty. Yet are the ladies of this iſland not exempt, although I am proud to boaſt, that there are no women in the known world, who poſſeſs ſo much delicacy and ſenſibility; and yet, in ſome inſtances, I cannot exculpate them. Do they not confine the feathered warblers in a cage,

cage, barring them from freedom, their inherent right, and from thoſe employments to which inſtinctive nature ſo ſtrongly impels them? Will the lark carol with that energy, on one poor ſod in his wire priſon, as when he ſoars into the ſky till his flight is imperceptible? I have known ſeveral of my female friends ambitious of a curious collection of inſects. What was the conſequence? In the courſe of the ſummer you ſee their dreſſing-rooms adorned with a number of thoſe beautiful flutterers, ſtuck through with large pins; and I have ſeen my fair friends exulting in having caught one with variegated colours, holding his wings after he was impaled, left

the

the agonies of expiring life ſhould injure his beauty after death. Is the lady fond of angling? ſhe takes her ſtation by the ſide of the murmuring ſtream, and, with the utmoſt unconcern, forces the barbed hook through the defenceleſs body of the writhing worm, and there it muſt remain, in torture, as a bait for the fiſh; for, ſhould death put a period to its exiſtence, it is no longer fit for uſe, and muſt be ſucceeded by another ſufferer. Can there be a more dreadful, a more ingenious piece of torture contrived than this? yet will they tell you, with a laugh, it is only a worm. Is pain then confined to beings of a larger bulk? Has not the worm a

body, in all its parts exquiſitely formed by the hand of Providence? Shakeſpeare ſays,

——'Whilſt the poor worm, which we
'tread upon,
'In corporal ſuff'rance feels a pang as
'great
'As when a giant dies.'

It is ſurely unpleaſant to reflect, that there are hardly any of thoſe ſports which gentlemen purſue, but are purchaſed at the expence of ſome animal or another. The hawk flies at the trembling pigeon; the quick-ſcented hound purſues the timid hare through all her doubles; the pointer, with inflated noſtril, finds the partridge in the ſtubble, and man

man muſt be gratified by nothing leſs than the death of the animals ſubmitted to his will. The race-horſe ſtrains his every muſcle, ever to torment, and fleets over the courſe with a ſpeed almoſt incredible; but his aſtoniſhing ſwiftneſs is of no uſe to the ſober part of mankind. The ſums allowed by our former ſovereigns, granted from a wiſe motive, to improve the breed of horſes, no longer are expended with that view; but, on the other hand, to train up an expenſive breed, calculated only to ruin thoſe who have not been initiated into the myſteries of the turf. Whilſt the animals themſelves, kept in an unnatural ſtate, inſtead of ranging

abroad in the fields, paſs a uſeleſs exiſtence, and are kept in health by phyſic, and by periodical returns of exerciſe, the only employment for boys, brought up in wickedneſs, and idleneſs, and gaming.

THERE is another ſpecies of inhumanity, which all ranks, except the poor and indigent, ſtand accuſed of:—This is the cuſtom of travelling poſt. How have I ſeen the trembling chaiſe-horſe panting for breath, every limb ſhattered by the hardneſs of the road, come reeking into the inn-yard, and nearly expiring under the extreme exertion to which he has been driven! his ſides bleeding with the ſpurs or laſhes

laſhes of the unfeeling poſt-boys! every muſcle and tendon quivering with convulſive agony! In vain is he offered food; his mouth is parched with thirſt and duſt, he refuſes ſuſtenance, water he is denied, becauſe it would probably put an end to his exiſtence, and he is preſerved for future and conſtant torment. But there muſt be ſome great cauſe, a ſtranger would ſay, ſome very good reaſon, why horſes have been driven ſo unmercifully. On the contrary, it is the conſtant cuſtom of thoſe, who by their ſituations can afford it, to tip the poſtillion an extraordinary gratuity, for which ſum he would, at any time, flog his horſes, who muſt ſuffer in proportion, till

they

they nearly expire under the torture. Inhuman cuſtom! barbarous politeneſs! dreadful effect of *poliſhed* manners! I have myſelf no doubt, that we muſt inevitably hereafter give an account of the expenditure of our time, and the motives upon which we acted, and that thoſe who thus unfeelingly indulge themſelves in ſuch procedures towards the brutal creation, when no cauſe of moment demands ſuch exertions, will be called upon to anſwer for thoſe mercileſs laſhes, and for thoſe excruciating pangs, wantonly inflicted upon the uncomplaining animals, by whom they are ſo ſwiftly drawn.

THESE poor creatures, alas! experience no advantage from the prohibition contained in the fourth commandment; but, by the force of all-ruling faſhion, are doomed to ſuffer more on that day than on any other. But ſhall not this double breach of the laws of Heaven and humanity meet with double retribution, in the future diſpenſation of rewards and puniſhments? While the gentleman turns with horror from the brutal carman, inflicting unmerited puniſhment on his faithful horſes, let him reflect, that he is himſelf more culpable in the practice above-mentioned, becauſe his education ought

to have inculcated better principles.

LET not theſe reflections be called too ſtrong, or too ſevere—the cauſe of humanity (the *cauſe* of every *thinking* and *conſiderate man*) demands it. So various, ſo complicated are the evils under which the domeſtic animals ſuffer by the hand of man, that no expreſſion can be too forcible to reſcue them from the cruelties under which they ſo often languiſh.

IN the preface to this book, I declared that I had no motive but the good of mankind in view, when I took

I took up my pen—the ſam
tive has conducted me throu
whole.—I have not the lea
of perſonality, my aim alone
if poſſible, to ſtem the cur
vice and folly.

If I have deſerved well
fellow-citizens, and ſhoul
voice of the public applau
little labours, I ſhall be ampl
tified.

Should I have over-rat
trifling abilities, I ſhall ſtil
my motives for my conſo
Unknown, and therefore con
from perſonal contempt, I ſha

make my own heart eaſy, with the reflection, that as my ſole object was the good of others, no ſelf-reproach can ever harraſs my boſom, or give me one moment's diſquiet.

FINIS.

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# THOUGHTS

ON THE

# IMPORTANCE

OF THE

# MANNERS OF THE GREAT

TO

# GENERAL SOCIETY.

YOU ARE THE MAKERS OF MANNERS.

SHAKESPEARE.

THIRD EDITION.

LONDON:

PRINTED FOR T. CADELL, IN THE STRAND.

M.DCC.LXXXVIII.

Ld Chief Justice Hales Obs^ns 56

Director
Webster
9-30-47
59438

# THOUGHTS

ON THE

# MANNERS OF THE GREAT.

TO a large and honourable claſs of the community, to perſons conſiderable in reputation, important by their condition in life, and commendable for the decency of their general conduct, theſe ſlight hints are reſpectfully addreſſed. They are not intended as a ſatire upon

9-11-47 mc mc

vice, or a ridicule upon folly, being written neither for the fooliſh nor the vicious. The ſubject is too ſerious for ridicule; and thoſe to whom it is addreſſed are too reſpectable for ſatire. It is recommended to the conſideration of thoſe who, filling the higher ranks in life, are naturally regarded as patterns, by which the manners of the reſt of the world are to be faſhioned.

The maſs of mankind, in moſt places, and in moſt conditions of life, is perhaps chiefly compoſed of what may be termed *good kind of people*;

*people*; for perſons of very flagitious wickedneſs are almoſt as rare as thoſe of very eminent piety: to the latter of theſe, admonition were impertinent; to the former it were ſuperfluous. Theſe remarks, therefore, are principally written with a view to thoſe perſons of rank and fortune who live within the reſtraints of moral obligation, and acknowledge the truth of the Chriſtian religion: and who, if in certain inſtances they allow themſelves in practices not compatible with a ſtrict profeſſion of Chriſtianity, ſeem to do it rather from habit and want of re-

flection, than either from diſbelief of its doctrines, or contempt of its precepts.

Inconſideration, Faſhion, and the World, are three confederates againſt Virtue, with whom even good kind of people often contrive to live on excellent terms: and the fair reputation which may be obtained by a complaiſant conformity to the prevailing practice, and by mere decorum of manners, without a ſtrict attention to religious principle, is a conſtant ſource of danger to the rich and great. There is ſomething almoſt

moſt irreſiſtibly ſeducing in the contagion of general example: hence the neceſſity of that vigilance, which it is the buſineſs of Chriſtianity to quicken by inceſſant admonition, and of the world, to lay aſleep by the perpetual opiates of eaſe and pleaſure.

A fair reputation is one of the moſt laudable objects of human ambition; yet even this really valuable bleſſing is ſometimes converted into a ſnare, by inducing a treacherous ſecurity as ſoon as it is obtained. A fatal indolence is apt to creep in

upon the ſoul when it has once acquired the good opinion of mankind, if the acquiſition of that good opinion was the ultimate end of its endeavours. Purſuit is at an end when the object is in poſſeſſion; for he is not likely to "preſs forward" who thinks he has already "attained." The love of worldly reputation, and the deſire of God's favour, have this ſpecific difference, that in the latter, the poſſeſſion always augments the deſire; and the ſpiritual mind accounts nothing done while any thing remains undone.

But

But after all, a fair fame, and the ſupport of numbers, is obviouſly a deceitful dependence; for as every individual muſt die for himſelf, and anſwer for himſelf, both theſe imaginary reſources will fail, juſt at the moment when they could have been of any uſe. A good reputation, even without internal piety, would be worth obtaining, if the tribunal of heaven were faſhioned after the manner of human courts of judicature. If at the general judgment we were to be tried by a jury of our fellow mortals, it would be but common prudence to ſecure

their favour at any price. But it can now ſtand us in little ſtead in the great day of deciſion, as it is the conſummation of infinite goodneſs, not to abandon us to the mercy of each other's ſentence; but to reſerve us for *his* final judgment who knows every motive of every action; who will make ſtrict inquiſition into ſincerity of heart, and uprightneſs of intention; in whoſe eyes an ineffectual prayer, or a powerleſs wiſh, will outweigh the moſt ſplendid profeſſion, or the moſt dazzling action.

We cannot but rejoice in every degree

degree of human virtue which operates favourably on ſociety, whatever be the motive, or whoever be the actor; and we ſhould gladly commend every degree of goodneſs, though it be not ſquared by our own rules and notions. Even the good actions of ſuch perſons as are too much actuated by a regard to appearances, are not without their beneficial effects. The righteouſneſs of thoſe who occupy this middle region of morality certainly exceeds the righteouſneſs of the Scribes and Phariſees; for they are not only exact in ceremonials, but in many reſpects

reſpects fulfil the weightier matters of law and conſcience. Like Herod, they often "hear gladly, and do "many things." Yet I am afraid I ſhall be thought ſevere in remarking that, in general, thoſe characters in the New Teſtament, of whoſe future condition no very comfortable hope is given, ſeem to have been taken, not from the profligate, the abandoned, and the diſhonourable; but from that decent claſs commonly deſcribed by the term of *good ſort of people*; that mixed kind of character in which virtue appears, if it does not predominate. The young Ruler

was

was certainly one of the firſt of this order; and yet we are left in dark uncertainty, as to his final allotment. The rich man who built him barns and ſtorehouſes, and only propoſed to himſelf the full enjoyment of that fortune, which, perhaps, he had very fairly obtained, might have been, for all that appears to the contrary, a very good ſort of man; at leaſt, if we may judge of him by multitudes who live preciſely for the ſame purpoſes, and yet enjoy a good degree of credit, and are rather conſidered as objects of admiration than of cenſure.

But

But the moſt alarming inſtance is that of the ſplendid, and not illiberal epicure, who was clothed in purple and fine linen, and fared ſumptuouſly every day. He committed no enormities that have been tranſmitted to us; for that he dined well, and dreſſed well, could hardly incur the bitter penalty of eternal miſery. That his expences were ſuitable to his ſtation, and his ſplendour proportioned to his opulence, does not exhibit any objection to his character. Nor does he appear to have refuſed the crumbs which Lazarus ſolicited; on the contrary, it

is

is probable that the reputation of his bounty drew the needy petitioner to his gate. Here is magnificence which is uncenſurable, and here is bounty which is meritorious. And yet this man, on an authority which we are not permitted to queſtion, is repreſented, in a future ſtate, as *lifting up his eyes, being in torments.* His puniſhment ſeems to have been the conſequence of an irreligious, worldly ſpirit, a heart corrupted by the ſoftneſſes and delights of life. It was not bēcauſe he was rich, but becauſe he truſted in riches; it was not that he was uncharitable, but that

that his charity wanted the principle which alone could sanctify it. His views terminated here; this world's good, and this world's applause, were the motives and the end of his actions. He forgot God; he was destitute of piety; and the absence of this great and first principle of human actions, rendered his shining deeds, however they might be admired among men, of no value in the sight of God.

There is no error more common, or more dangerous, than that an unrestrained indulgence of appetite is

generally attended with a liberal, humane, and merciful temper. Nor is there any opinion more falſe and more fatal, or which demands to be more ſteadily controverted, than that libertiniſm and good-nature are natural and neceſſary aſſociates. For after all that corrupt poets, and more corrupt philoſophers, have told us of the blandiſhments of pleaſure, and of its tendency to ſoften the temper, and humanize the affections; it is certain, that nothing hardens the heart like exceſſive and unbounded luxury; and he who refuſes the feweſt gratifications to his own

own voluptuouſneſs, will generally be found the leaſt ſuſceptible of tenderneſs for the wants of others. The cruelties at Rome bore an exact proportion to the diſſoluteneſs at Capreæ. And it is not leſs notorious, that the Imperial fiddler became more barbarous, as he grew more profligate. Proſperity, ſays the Arabian proverb, fills the heart till it makes it hard; and the moſt dangerous pits and ſnares for human virtue are thoſe, which are ſo covered over with the flowers of proſperous fortune, that it requires a cautious

cautious foot, and a vigilant eye, to eſcape them.

Even Ananias and Saphira were, I doubt not, well eſteemed in ſociety; for it was enough to eſtabliſh a very conſiderable reputation to ſell even part of their poſſeſſions for religious purpoſes: but what an alarm does it ſound to hypocriſy, that inſtead of being rewarded for what they brought, they were puniſhed for what they kept back! And it is to be feared, that this deceitful pair are not the only one, upon whom a good action, without

a pure intention, has drawn down a righteous retribution.

For though outward actions are the ſureſt, and to human eyes the only evidences of ſincerity, yet Chriſtianity is a religion of *motives* and *principles*. The Goſpel is continually referring to the *heart*, as the ſource of good; it is to the poor in *ſpirit*, to the pure in *heart*, that the divine bleſſing is annexed. A man may correct many improper practices, and refrain from many immoral actions, from merely human motives; but, though this partial amend-

amendment is not without its uſes, yet this is only attacking ſymptoms, and neglecting the mortal diſeaſe. But to ſubdue a worldly temper, to control irregular deſires, and to have a clean heart, is to extinguiſh the ſoul, and ſpirit, and eſſence of ſin. Totally to *accompliſh* this, is, perhaps, beyond the narrow limits of human perfection; but to *attempt* it (with an humble reliance on ſuperior aid), is ſo far from being an extravagant or romantic flight of virtue, that it is but the common duty of every ordinary Chriſtian. And this perfection is not the leſs real, becauſe

it is a point which ſeems conſtantly to recede from our approaches. Our higheſt attainments, inſtead of bringing us "to the mark," only teach us to remove the mark to a greater diſtance, by giving us more humbling views of ourſelves, and more exalted conceptions of the ſtate which we are labouring after. Though the progreſs towards perfection may be perpetual in this world, the actual attainment is reſerved for a better. And this reſtleſs deſire of a happineſs which we cannot reach, and this lively idea of a perfection which we cannot attain, are among the

the many arguments for a future ſtate, which ſeem to come little ſhort of abſolute demonſtration.

But I muſt remember, that this is not a ſermon, but a mere ſuperficial eſſay. I am neither an old man, a clergyman, nor a methodiſt, ſo that it is at leaſt *poſſible* that I may be neither actuated by moroſeneſs, ſelf-intereſt, nor enthuſiaſm. I live much in the world, and have as much ſatisfaction in its lawful pleaſures, and permitted indulgencies, as other men. I endeavour to cultivate the greateſt candour for the

opinions, and affection for the perſons of all my fellow creatures. I am charmed with humanity, generoſity, and integrity, even in worldly men. But one virtue muſt not intrench upon another. Charity muſt not ſupplant faith. If a man be generous, good-natured, and humane, it is impoſſible not to feel for him the tenderneſs of a brother; but if, at the ſame time, he be irreligious, intemperate, or profane, who ſhall dare to ſay he is in a ſafe ſtate? Good humour, and generous ſentiments, will always make a man a pleaſant acquaintance; but who

ſhall

ſhall lower the doctrines of the Goſpel, to accommodate them to the conduct of men? Who ſhall bend a ſtrait rule, to favour a crooked practice? Who ſhall controvert that authority which has ſaid, that *without holineſs, no man ſhall ſee the Lord?*

May I venture to be a little paradoxical; and while ſo many grave perſons are deſcanting on the miſchiefs of vice, may I be permitted to ſay a word on the miſchiefs of virtue; or, rather, of that ſhining counterfeit, which, while it wants the ſpecific gravity, has much of the

brightneſs of ſterling worth? Never, perhaps, did any age produce more beautiful declamations in praiſe of virtue than the preſent; never were more poliſhed periods rounded in honour of humanity. An ancient Pagan would imagine that Aſtrea had returned to take up her abode in our metropolis; a primitive Chriſtian would conclude, that "righteouſneſs and peace had there "met together." But how would they be ſurpriſed to find that the obligation to theſe duties was not always thought binding on their eloquent encomiaſts! that univerſal bene-

volence may ſubſiſt with partial injuſtice, and boundleſs liberality with ſordid ſelfiſhneſs! that one may ſeem eager in redreſſing the injuries of half the globe, without deſcending to the petty detail of private virtues; and burn with zeal for the good of millions one never ſaw, and yet ſpread vice and ruin through the little circle of one's own perſonal influence!

When the general texture of an irregular life is ſpangled over with ſome conſtitutional pleaſing qualities; when gaiety, good humour,

mour, and a thoughtleſs profuſion of expence throw a luſtre round the faultieſt characters, it is no wonder that common obſervers are blinded into admiration: a profuſe generoſity dazzles *them* more than all the duties of the decalogue. But though it may be a very uſeful quality towards ſecuring the election of a borough, it will contribute but little towards making ſure the calling and election to the kingdom of heaven. It is ſomewhat ſtrange that extravagance ſhould be the great criterion of goodneſs with thoſe very people who are themſelves the

victims

victims to this idol; for the prodigal pays no debts if he can help it: and it is notorious, that in one of the wittieſt and moſt popular comedies which this country has ever produced, thoſe very paſſages which exalt liberality at the expence of juſtice, were nightly applauded with enthuſiaſtic rapture by thoſe deluded tradeſmen, whom, perhaps, that very ſentiment helped to keep out of their money.

But there is another ſort of faſhionable character, whoſe falſe brightneſs is ſtill more pernicious, by caſt-

ing a ſplendour over the moſt deſtructive vices. Corrupt manners, ruinous extravagance, and the moſt fatal paſſion for play, are ſometimes gilded over with many engaging acts of charity, and a general attention and reſpect to the ceremonials of Chriſtianity. But this is degrading the venerable image and ſuperſcription of religion, by ſtamping them on baſer metal than they were ever intended to impreſs. The young and gay ſhelter themſelves under ſuch examples, and ſcruple the leſs to adopt the bad parts of ſuch mixed characters, when they ſee that an immoral

immoral conduct is ſo compatible with a religious profeſſion.

But I digreſs from my intention; for it is not the purpoſe of this addreſs to take notice of any actions which the common conſent of mankind has determined to be wrong; but of ſuch chiefly, as are practiſed by the ſober, the decent, and the regular; and to drop a few hints on ſuch leſs obvious offences as are, in general,

Safe from the bar, the pulpit, and the throne.

Nor will the bounds which I have preſcribed myſelf allow of my wandering

dering into a wide and general field of obſervation.

The idea of the preſent ſlight performance was ſuggeſted by reading the King's late excellent proclamation againſt irreligion and immorality. Under the ſhelter of ſo high a ſanction it may not be unſeaſonable to preſs on the hearts of the better diſpoſed, ſuch obſervances as ſeem to be generally overlooked, and to remark ſuch offences as commonly elude cenſure, becauſe they are not commonly thought cenſurable.

It is obvious to all ſerious perſons, that that branch of the divine law, againſt which the better kind of people treſpaſs with the leaſt ſcruple, is the fourth commandment. Many who would ſhudder at the violation of the other nine, ſeem without ceremony to expunge this from the divine code; but by what authority they do this, has never been explained. The Chriſtian legiſlator does not ſeem to have abridged the commandments; and there is no ſubſequent authority ſo much as pretended to by Proteſtants.

It is not here intended to take notice of such flagrant offences as lie open to the cognizance of higher tribunals; or to pollute this paper with descanting on the holders of card assemblies on Sundays, the frequenters of taverns and gaming houses; the printers of Sunday newspapers; the proprietors of Sunday stage coaches; and others, who openly insult the laws of the land; laws which will always be held sacred by good citizens, even were not the law of God antecedent to them.

Many of the order whom I here addres

addreſs are perſons of the tendereſt humanity, and not only wiſh well to the intereſts of virtue, but are favourably diſpoſed to advance the cauſe of religion; nay, would be extremely ſtartled at not being thought ſincerely religious: yet from inconſideration, want of time, want of ſelf-examination, want of ſuſpecting the deceitfulneſs of the human heart, ſometimes allow themſelves in inattentions and negligences which materially affect their own ſafety, and the comfort of others.—While an animated ſpirit of charity ſeems to be kindled among us;

while there is a general diſpoſition to inſtruct the ignorant, and to reform the vicious; one cannot help regretting that theſe amiable exertions ſhould be counteracted, in ſome degree, by practices of a directly oppoſite tendency; trifling in their appearance, but ſerious in their effects.

There are ſtill among us petty domeſtic evils, which ſeem too inconſiderable to claim redreſs. There is an aggrieved body of men in our very capital, whoſe ſpiritual hardſhips ſeem ſcarcely to have been

taken into conſideration, I mean the HAIR DRESSERS, on whom

The Sunday ſhines, no day of reſt to them.

Is there not a peculiar degree of unkindneſs in exerciſing ſuch cruelty on the ſouls of men, whoſe whole lives are employed in embelliſhing our perſons? And is it quite conceivable how a lady's conſcience is able to make ſuch nice diſtinctions, that ſhe would be ſhocked at the idea of ſending for her mantua-maker, or milliner, her carpenter, or maſon, on a Sunday, while ſhe makes no ſcruple regularly to employ a hair-dreſſer?

Is it not almoſt ridiculous to obſerve the zeal we have for doing good at a diſtance, while we neglect the little, obvious, every-day, domeſtic duties, which ſhould ſeem to ſolicit our immediate attention? But an action ever ſo right and meritorious, which is only to be periodically performed, at diſtant intervals, is leſs burthenſome to corrupt nature, than an undeviating attention to ſuch ſmall, conſtant, right habits as are hoſtile to our natural indolence, and would be perpetually vexing and diſturbing our ſelf-love. The weak heart indulges

dulges its infirmity, by allowing itſelf intermediate omiſſions, and habitual neglects of duty; repoſing itſelf for ſafety, on regular, but remote returns of ſtated performances. It is leſs trouble to ſubſcribe to the propagation of the Goſpel in foreign parts, than to have daily prayers in our own families: and I am perſuaded that there are multitudes of well-meaning people who would gladly contribute to a miſſion of Chriſtianity to Japan or Otaheite, to whom it never occurred, that the hair-dreſſer, whom they are every Sunday detaining from church, has.

a ſoul to be ſaved; that the law of the land co-operates with the law of God, to forbid their employing him; and that they have no right, either legal or moral, to this portion of his time. The poor man himſelf, perhaps, dares not remonſtrate, for fear he ſhould be deprived of his employment for the reſt of the week. If there were no other objection to a pleaſurable Sunday among the great and affluent, methinks this ſingle one might operate; would not a devout heart be unwilling to rob a fellow creature of his time

time for devotion, or a humane one of his hour of reſt?

It is ſtrange that there ſhould be ſo little conſiſtency in human conduct, that the ſame perſons ſhould gladly contribute to ſpread the light of Chriſtianity in another hemiſphere; while, by their example, they actually obſtruct the progreſs of it at home. But it is, I doubt not, much oftener owing to the imperceptible influence of cuſtom and habit, than to a decided ill intention. Beſides, it may be in morals as it is in optics, the eye and the

object may come too close to each other, to answer the end of vision. There are certain faults which press too near our self-love to be even perceptible to us.

There is an evil newly crept into polished society, and it comes under a mask so specious, that they are chiefly good sort of people who are allured by it; I mean SUNDAY CONCERTS. Many, who would be startled at a prophane, or even an idle amusement, think that the name of *sacred music* sanctifies the diversion. But if those who live in ease and

and affluence do not make theſe petty renunciations of their own ways, and their own pleaſure, what criterion have we by which to judge of their ſincerity? For as the goodneſs of Providence has exempted them from painful occupations, they have neither labour from which to reſt, nor buſineſs from which to refrain. A little abſtinence from pleaſure is the only evidence of their obedience to the divine precept.

I know with what indignant ſcorn this remark will, by many, be received;

ceived: that much will be advanced in favour of the ſanctity of this amuſement. I ſhall be told that the words are, many of them, extracted from the Bible, and that the compoſition is the divine Handel's. But were the angel Gabriel the poet, the archangel Michael the compoſer, and the ſong of the Lamb the ſubject, it would not abrogate that ſtatute of the Moſt High, which has ſaid, "Thou ſhalt keep holy the "Sabbath-day, and thy SERVANT, "and thy CATTLE, ſhall do no man-"ner of work."—I am perſuaded that the hallelujahs of Heaven would make

make no moral muſic to the ear of a conſcientious perſon, while he reflected that multitudes of ſervants are waiting in the ſtreet, expoſed to every temptation; engaged, perhaps, in prophane ſwearing, and idle, if not diſſolute converſation: and the very cattle are deprived of that reſt which the tender mercy of God was graciouſly pleaſed, by an aſtoniſhing condeſcenſion, to include in the commandment.

But I will, for the ſake of argument, ſo far concede as to allow of the innocence, and even piety of Sunday

Sunday concerts: I will ſuppoſe (what, however, does not always happen) that no unhallowed ſtrains are ever introduced; that ſome attend theſe concerts with a view to cultivate devout affections; that they cheriſh the ſerious impreſſions excited by the muſic, and retire in ſuch a frame of ſpirit as convinces them that the heart was touched while the ear was gratified: Nay, I *would* grant, if ſuch a conceſſion would be accepted, that the intervals were filled up with converſation, "where-"by one may edify another:"—Yet all theſe good effects, allowing them really

really to have been produced, will not remove the invincible objection of an EVIL EXAMPLE; and what liberal ſpirit would refuſe any reaſonable ſacrifice of its own pleaſure to ſo important a motive? Your ſervants have been accuſtomed to conſider a concert as a ſecular diverſion; if you, therefore, continue it on a Sunday, will not they alſo expect to be indulged on that day with their common amuſements? Saint Paul, who was a very liberal thinker, believed it prudent to make frequent ſacrifices of things indifferent in themſelves. He was willing to de-

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ny himſelf a harmleſs and lawful gratification, *even as long as the world ſtood*, rather than ſhock the tender conſciences of men of leſs underſtanding. Where a practice is neither good nor evil, in itſelf, it is both diſcreet and generous to avoid it, if it can be attended with any poſſible danger to minds leſs enlightened, and to faith leſs confirmed.

But religion apart, I have ſometimes wondered that people do not yield to the temptation that is held out to them, of abſtaining from diverſions one day in ſeven, upon motives

motives of mere human policy; as voluptuaries ſometimes faſt, to give a keener reliſh to the delights of the next repaſt. For pleaſure, like an over-fed lamp, is extinguiſhed by the exceſs of its own aliment. But the lovers of pleaſure are not always prudent, even upon their own principles: for I am perſuaded that the world would afford much more real ſatisfaction than it does, if we did not preſs, and torture, and ſtrain it, to yield what it does not contain. Much good, and much pleaſure, it does liberally beſtow; but no labour, or art, can extract from it that elixir

elixir of peace, that divine eſſence of content, which it is not in its nature to produce. There is good ſenſe in ſearching into every bleſſing for its *hidden* properties; but it is folly to ranſack and plunder it for ſuch as the experience of all ages tells us are *foreign* to it. We exhauſt the world of its pleaſures, and then lament that it is empty; we wring thoſe pleaſures to the very dregs, and then complain that they are vapid.

I ſhall, probably, be accuſed of a very narrow and fanatical ſpirit, in

animadverting on a practice so little suspected of harm as the frequenting of public walks and gardens on a Sunday: and certainly, there cannot be an amusement more entirely harmless in itself. But I must appeal to the honest testimony of our own hearts, if the *effect* be favourable to seriousness. Do we commonly retire from these places with the impressions which were made on us at church in their full force? We entered these sprightly scenes, perhaps, with a strong remaining tincture of that devout spirit which the public worship had infused into the mind.

But have we not felt it gradually diminiſh? Have not our powers of reſiſtance grown inſenſibly weaker? The doctrines, which in the morning appeared the ſober dictates of reaſon, now ſeem unreaſonably rigid; and truths, which were then thought incontrovertible, now appear impertinent. To anſwer arguments is much eaſier than to withſtand allurement. The underſtanding may controvert a ſtartling propoſition with leſs difficulty than the ſliding heart can reſiſt the infection of ſeducing gaiety. To oppoſe a cold and ſpeculative faith to the illuſion of preſent

ſent pleaſure, is to fight with inadequate weapons: it is reſiſting *arms* with *rules*; it is combating a temptation with an idea. Whereas, he who engages in the Chriſtian warfare, will find that his chief ſtrength conſiſts in knowing that he is very weak; that to retreat from danger is his higheſt glory, and to decline the combat his trueſt courage.

Whatever indiſpoſes the mind for the duty of any particular ſeaſon, though it aſſume ever ſo innocent a form, cannot be perfectly right. If the heart be laid open to the in-

curſion of vain imaginations, and worldly thoughts, it matters little by what gate the enemy entered. If the effect be injurious, the cauſe cannot be quite harmleſs. It is the perfidious property of certain pleaſures, that, though they ſeem not to have the ſmalleſt harm in themſelves, they imperceptibly indiſpoſe the mind to every thing that is good.

Many readers will be apt to produce againſt all this preciſeneſs, that hackneyed remark which one is tired of hearing, that Sunday diverſions

are allowed publicly in many foreign countries, as well in thoſe profeſſing the reformed religion, as popery. But the corruptions of one part of the Proteſtant world are no reaſonable juſtification of the evil practices of another. Error and infirmity can never be proper objects of imitation. It is ſtill a remnant of the old leaven: and as to pleading the practice of Roman Catholic countries, one bluſhes to hear an enlightened Proteſtant juſtifying himſelf by examples drawn from that benighted religion.

Beſides, though I am far from vindicating the amuſements permitted on Sundays in foreign countries, by allowing that eſtabliſhed cuſtom, and long preſcription, have the privilege of conferring right; yet foreigners may, at leaſt, plead the ſanction of cuſtom, and the connivance of the law. While in this country, the law of the land, and eſtabliſhed uſage, concurring with ſtill higher motives, give a ſort of venerable ſanction to religious obſervances, the breach of which will be always more liable to miſconſtruction

ſtruction than in countries where ſo many motives do not concur.

I am not an advocate for the ſeverity of a Jewiſh, or the moroſeneſs of a puritanical ſabbath. I am likewiſe far from inferring that all thoſe who neglect a ſtrict obſervation of Sunday, are remiſs in the performance of their other duties: but I will venture to affirm, that all whom I have remarked conſcientiouſly to obſerve this day from right motives, have been uniformly attentive to their general conduct. It has been the opinion of many wiſe

and good men, * that Chriſtianity will ſtand, or fall, as this day is neg-

* The teſtimony of one lawyer will, perhaps, be leſs ſuſpected than that of many prieſts. —"I have ever found," ſays the great Lord Chief Juſtice Hale, "by a ſtrict and diligent "obſervation, that a due obſervance of the "duty of Sunday has ever had joined to it "a bleſſing upon the reſt of my time; and "the week that has been ſo begun has been "bleſſed and proſperous to me: and, on the "other ſide, when I have been negligent of "the duties of this day, the reſt of the "week has been unſucceſsful and unhappy "to my own ſecular employments. So that "I could eaſily make an eſtimate of my ſuc-

"ceſſe

neglected, or obſerved. Sunday ſeems to be a kind of Chriſtian Palladium; and the city of God will never be totally taken by the enemy till the obſervance of that be quite loſt. Every ſincere ſoldier of the great Captain of our Salvation muſt, therefore, exert himſelf in its defence, as ever he would preſerve the divine Fort of Revelation againſt

" ceſſes the week following, by the manner " of my paſſing this day. AND I DO NOT " WRITE THIS LIGHTLY, BUT BY LONG " AND SOUND EXPERIENCE."

Sir Matthew Hale's Works.

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the confederated attacks of the world and the Devil.

I ſhall proceed to enumerate a few of the many cauſes which ſeem to impede well-diſpoſed people in the progreſs of religion. None perhaps contributes more to it than that cold, prudential caution againſt the folly of aiming at *perfection*, ſo frequent in the mouths of the worldly wiſe. "We muſt take the world," ſay they, "as we find it; reforma-"tion is not the buſineſs of indivi-"duals, and we are commanded "not to be righteous overmuch."

But

But theſe admonitions are contrary to every maxim in human affairs. In arts and letters * the moſt conſummate models are held out to imitation. We never hear any body cautioned againſt becoming too wiſe, too learned, or too rich. Zeal, in buſineſs, is accounted commendable;

* When Pliny the younger was accuſed of deſpiſing the degenerate eloquence of his own age, and of the vanity of aſpiring at perfection in oratory, and of endeavouring to become the rival of Cicero; inſtead of denying the charge, he exclaimed with a noble ſpirit, STULTISSIMUM credo, ad imitandum non OPTIMA quæque proponere.

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in friendſhip it is amiable; in all the perſhing concerns of earthly things it is extolled as exhibiting marks of a ſprightly temper, and a vigorous mind. Strange! that to be "fervent in ſpirit," ſhould only be diſhonourable in that ſingle inſtance which ſhould ſeem to demand unremitting diligence, and unextinguiſhed warmth.

But after all, is an exceſſive and intemperate zeal the *common* vice of the times? Is there any *very* imminent danger that the enthuſiaſm of the great ſhould tranſport them to dangerous and inconvenient exceſſes? Are our young

young men of fashion so *very* much led away by the ardour of piety, that they require to have their imaginations cooled by the freezing maxims of worldly wisdom? Is the spirit of the age so *very* much inclined to catch and to communicate the fire of devotion, as to require to be damped by admonition, or extinguished by ridicule? When the inimitable Cervantes attacked the wild notions and romantic ideas which misled the age in which he lived, he did wisely, because he combated an actually existing evil; but in this latter end of the eighteenth

teenth century, there ſeems to be little more occaſion (among perſons of rank, I mean) of cautions againſt enthuſiaſm than againſt chivalry; and he who declaims againſt religious exceſſes in the company of well-bred people, ſhews himſelf to be as little acquainted with the manners of the times, as he would do who ſhould think it a point of duty to write another Don Quixote.

Among the devices dangerous to our moral ſafety, certain favourite and ſpecious maxims are not the leaſt ſucceſsful, as they carry with them

them an impoſing air of indulgent candour, and always ſeem to be on the popular ſide of good nature. One of the moſt obvious of theſe is, that method of reconciling the conſcience to practices not decidedly wicked, and yet not ſcrupulouſly right, by the qualifying phraſe, *that there is no harm in it.* I am miſtaken, if more innocent perſons do not inflame their ſpiritual reckoning by this treacherous apology than by almoſt any other means. Few are ſyſtematically, or premeditatedly wicked; or propoſe to themſelves, at firſt, more than ſuch ſmall indulgences as they are perſuaded

*have*

*have no harm in them.* But this latitude is gradually and imperceptibly enlarged. As the expreſſion is vague and indeterminate; as the darkeſt ſhade of virtue, and the lighteſt ſhade of vice, melt into no very incongruous colouring; as the bounds between good and evil are not always ſo preciſely defined, but that he who ventures to the confines of the one, will find himſelf on the borders of the other; every one furniſhes his own definition; every one extends the ſuppoſed limits a little farther; till the bounds which fence in permitted from unlawful

pleaſures

pleaſures are gradually broken down, and the marks which ſeparated them imperceptibly deſtroyed.

It is, perhaps, one of the moſt alarming ſymptoms of the degeneracy of morals in the preſent day, that the diſtinctions of right and wrong are almoſt ſwept away in polite converſation. The moſt ſerious offences are often named with cool indifference; the moſt ſhameful profligacy with affected tenderneſs and indulgent toleration. The ſubſtitution of the word *gallantry* for that crime which ſtabs

 domeſtic

domeſtic happineſs and conjugal virtue, is one of the moſt dangerous of all the modern abuſes of language. Atrocious deeds ſhould never be called by gentle names. This muſt certainly contribute, more than any thing, to diminiſh the horror of vice in the riſing generation. That our paſſions ſhould be too often engaged on the ſide of error, we may look for the cauſe, though not for the vindication, in the unreſiſted propenſities of our conſtitution: but that our *reaſon* ſhould ever be employed in its favour, that our *converſation* ſhould ever be taught to

palliate

palliate it, that our *judgment* ſhould ever look on it with indifference, has no ſhadow of excuſe: becauſe this can pretend to no foundation in nature, no apology in temptation, no palliative in paſſion.

However defective, therefore, our practice may be; however we may be allured by ſeduction, or precipitated by paſſion, let us beware of lowering the STANDARD OF RIGHT. This induces an imperceptible corruption into the heart, ſtagnates the nobleſt principle of action, irrecoverably debaſes the ſenſe of moral and

religious obligation, and prevents us from living up to the height of our nature. It cuts off all communication with virtue, and almoſt prevents the poſſibility of a return to it. If we do not riſe as high as we aim, we ſhall riſe the higher for having aimed at a lofty mark: but where the RULE is low, the practice cannot be high, though the converſe of the propoſition is not proportionably true.

Nothing more benumbs the exertions of ardent youthful virtue, than the

the cruel ſneer which worldly prudence beſtows on active goodneſs; and the cool deriſion it expreſſes at the defeat of a benevolent ſcheme, of which malice, rather than penetration, had foreſeen the failure. Alas! there is little need of any ſuch diſcouragements. The world is a climate which too naturally chills a glowing generoſity, and contracts an expanded heart. The zeal of the moſt ſanguine is but too apt to cool, and the activity of the moſt diligent, to ſlacken of itſelf: and the diſappointments which Benevolence encounters in the failure of

her beſt concerted projects, and the frequent depravity of the moſt choſen objects of her bounty, would ſoon dry up the ampleſt ſtreams of charity, were they not fed by the living fountain of religious principle.

I cannot diſmiſs this part of my ſubject without animadverting on the too prompt alacrity, even of worthy people, to diſſeminate, in public and general converſation, inſtances of their unſucceſsful attempts to do good. I never hear a charity ſtory begun to be related in mixed

company, that I do not tremble for the cataſtrophe, leſt it ſhould exhibit ſome mortifying diſappointment, which may deter the inexperienced from running any generous hazards, and excite harſh ſuſpicions, at an age, when it is leſs diſhonourable to meet with a few caſual hurts, and tranſient injuries, than to go eaſed in the cumberſome and impenetrable armour of diſtruſt. The liberal ſhould be particularly cautious how they furniſh the avaricious with creditable pretences for ſaving their money, as all the inſtances of the mortifications of the humane are

added to the armory of the covetous man's arguments, and produced, as defenſive weapons, upon every freſh attack on his heart or his purſe.

But I am willing to hope that that uncharitableneſs which we ſo often meet with in perſons of advanced years, is not always the effect of a heart naturally hard. Miſanthropy is very often nothing but abuſed ſenſibility. Long habits of the world, and a melancholy conviction how little good he has been able to do in it, hardens many a tender hearted perſon. The milk of human

man kindneſs becomes ſoured by repeated acts of ingratitude. This commonly induces an indifference to the well-being of others, and a hopeleſſneſs of adding to the ſtock of human virtue and human happineſs. This uncomfortable diſeaſe is very fond of ſpreading its own contagion, which is a cruelty to the health of young and uninfected virtue.—For this diſtemper, generated by a too ſanguine diſpoſition, and grown chronical from repeated diſappointments, there is but one remedy, or rather one prevention: and this is a genuine principle of piety.

piety. He who is once convinced that he is to assist his fellow creatures, because it is the will of God, and one of the conditions of obtaining his favour, will soon get above all uneasiness when the consequence does not answer his expectation. He will soon become only anxious to do his duty, humbly committing events to higher hands. Disappointments will then only serve to refine his motives, and purify his virtue. His charity will then become a sacrifice less unworthy of the altar on which it is offered. His affections will be more spiritualized,

ized, and his devotions more intenſe. Nothing ſhort of ſuch a courageous piety can preſerve a heart hackneyed in the world from relaxed diligence, or criminal deſpair.

People in general are not aware of the miſchief of judging of the rightneſs of any action by its proſperity, or of the excellence of any inſtitution by the abuſe of it. We muſt never proportion our exertions to our ſucceſs, but to our duty. If every laudable undertaking were to be dropped becauſe it failed in ſome caſes, or was abuſed in others, there would

would not be left an Alms-Houſe, a Charity-School, or an Hoſpital in the land. And if every right practice were to be diſcontinued becauſe it had been found not to be ſucceſsful in every inſtance, this falſe reaſoning puſhed to the extreme, might at laſt be brought as an argument for ſhutting up our churches, and burning our bibles.

But if, on the one hand, there is a proud and arrogant diſcretion which ridicules, as Utopian and romantic, every generous project of the active and the liberal; ſo there is on the other,

other, a ſort of popular bounty which arrogates to itſelf the exclu-ſive name of *feeling*, and rejects with diſdain the influence of an higher principle. I am far from intending to depreciate this humane and exquiſitely tender ſentiment, which the beneficent Author of our nature gave us, as a ſtimulus to remove the diſtreſſes of others, in order to get rid of our own uneaſi-neſs. I would only obſerve, that where not ſtrengthened by ſuperior motives, it is a caſual and precarious inſtrument of good, and ceaſes to operate, except in the immediate pre-ſence,

ſence, and within the audible cry of miſery. This ſort of feeling forgets that any calamity exiſts which is out of its own ſight; and though it would empty its purſe for ſuch an occaſional object as rouſes tranſient ſenſibility, yet it ſeldom makes any ſtated proviſion for miſeries, which are not the leſs real becauſe they do not obtrude upon the ſight, and awaken the tenderneſs of immediate ſympathy. This is a mechanical charity, which requires ſprings and wheels to ſet it a going; whereas, real Chriſtian charity does not wait

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to be acted upon by impreſſions and impulſes.

Another cauſe which very much intimidates well-diſpoſed people, is their terror, leſt the character of piety ſhould derogate from their reputation as men of ſenſe. Every man of the world naturally arrogates to himſelf the ſuperiority of underſtanding over every religious man. He, therefore, who has been accuſtomed to ſet a high value on his intellectual powers, muſt have made very conſiderable advances in piety before he can acquire a magnanimous indifference

ference to this uſurped ſuperiority; before he can ſubmit to the parſimonious allotment of wit and learning, which is aſſigned him by the ſupercilious hand of worldly wiſdom. But this attack upon his pride will be the beſt touchſtone of his ſincerity. If his advances have not been ſo conſiderable, then, by an hypocriſy of the leaſt common kind, he will be induſtrious to appear leſs good than he really is, leſt the detection of his ſerious propenſities ſhould draw on him the imputation of ordinary parts or low attainments. But the danger is, that while he is too ſedulouſly

intent on maintaining his pretenſions as an ingenious man, his claims to piety ſhould daily become weaker. That which is long ſuppreſſed is too frequently extinguiſhed. For this reaſon, principally, it is to be regretted that religious converſation ſhould be ſo carefully baniſhed from polite company. Were it otherwiſe, young and baſhful piety, inſtead of being afraid to ſhew its head, would be cultivated, cheriſhed, and encouraged. For while we are beings compounded of paſſion as well as intellect, the devotion of the generality is not ſo purely ſpiritual

as not to ſtand in need of every external and collateral help. Fire is too apt to be extinguiſhed without the aid of ſuch material fuel as is poſſeſſed of igneous particles.

Nothing perhaps more plainly diſcovers the faint impreſſion which religion has really made upon our hearts, than this diſinclination, even of good people, to ſerious converſation. Let me not be miſunderſtood; I do not mean the wrangle of debate; I do not mean the gall of controverſy; I do not mean the fiery ſtrife of *opinions*, than which nothing can

can be leſs favourable to good nature, good manners, or good ſociety. But it were to be wiſhed, that it was not thought ill-bred and indiſcreet that the eſcapes of the tongue ſhould now and then betray the "abundance of the heart:" that when ſuch ſubjects are caſually introduced, a diſcouraging coldneſs did not inſtantly take place of that ſprightly animation of countenance which made common topics intereſting. If theſe outward and viſible ſigns were unequivocal, we ſhould form but moderate ideas of the inward and ſpiritual grace. It were to

be wiſhed, that ſuch ſubjects were not thought dull *merely* becauſe they are good; that they had the common chance of fair diſcuſſion; and that parts and learning were not aſhamed to exert themſelves on occaſions where both might appear to ſo much advantage. If the heart were really intereſted, could the affections forbear now and then to break out into language? Artiſts, phyſicians, merchants, lawyers, and ſcholars keep up the ſpirit of their profeſſions, by mutual intercourſe. New lights are ſtruck out, improvements are ſuggeſted, emulation is kindled, love

love of the object is inflamed, miſtakes are rectified, and deſire of excellence is excited by communication. And is piety alone ſo very eaſy of acquiſition, ſo very natural to our corrupt hearts, or ſo certainly progreſſive of itſelf, as to require none of the helps which are indiſpenſable on all other ſubjects? Travellers, who are to viſit any particular country, are full of earneſt inquiry, and diligent reſearch; they think nothing indifferent by which their future pleaſure or advantage may be affected. Every hint which may procure them any information,

or caution them againſt any danger is thankfully received; and all this, becauſe they are really in *earneſt* in their preparation for this journey; and do fully *believe*, not only that there is ſuch a country, but that they have a perſonal intereſt in the good, or evil, which may be found in it.

A farther danger to good kind of people ſeems to ariſe from a miſtaken idea, that only great and actual ſins are to be guarded againſt. Whereas, ſins of omiſſion make up, perhaps, the moſt formidable part of

*their*

*their* catalogue of offences. Theſe generally ſupply in number what they want in weight, and are the more dangerous for being little oftenſible. They continue to be repeated with leſs regret, becauſe the remembrance of their predeceſſors does not, like the remembrance of formal, actual crimes, aſſume a body and a ſhape, and terrify by the impreſſion of particular ſcenes and circumſtances. While the memory of tranſacted evil haunts a tender conſcience by perpetual apparition; omitted duty, having no local or perſonal exiſtence, not being

recorded by ſtanding acts and deeds, and having no diſtinct image to which the mind may recur, ſinks into quiet oblivion, without deeply wounding the conſcience, or tormenting the imagination. Theſe omiſſions were, perhaps, among the "ſecret ſins," from which the royal penitent ſo earneſtly deſired to be cleanſed: and it was worthy of the moſt ſerious conſideration, that theſe are the offences againſt which the Goſpel pronounces very alarming denunciations. It is not leſs againſt negative than actual evil, that affectionate exhortation, lively remonſtrance,

ſtrance, and pointed parable, are exhauſted. It is againſt the tree which bore NO fruit, the lamp which had NO oil, the unprofitable ſervant who made NO uſe of his talent, that the ſevere ſentence is denounced; as well as againſt *corrupt* fruit, *bad* oil, and talents *ill* employed. We are led to believe, from the ſame high authority, that omitted duties, and neglected opportunities, will furniſh no inconſiderable portion of our future condemnation. A very awful part of the deciſion, in the great day of account, ſeems to be reſerved merely for omiſſions and

negatives. Ye gave me NO meat; ye gave me NO drink; ye took me NOT in; ye viſited me NOT. On the puniſhment attending poſitive crimes, as being more naturally obvious, more logically conſequent, it was not, perhaps, thought ſo neceſſary to inſiſt.

Another cauſe, which ſtill further impedes the reception of religion even among the well-diſpoſed, is, that garment of ſadneſs in which people delight to ſuppoſe her dreſſed; and that life of hard auſterity, and pining abſtinence, which they pre-

tend

tend she enjoins her disciples. And it were well if this were only the misrepresentation of her declared enemies; but, unhappily, it is the too frequent misconception of her injudicious friends. But such an overcharged picture is not more unamiable than it is unlike: for I will venture to affirm, that Religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices, not only of rational, but of pleasurable enjoyment, than the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom. She is not so ty-

tyrannizing as Paſſion, ſo exacting as the World, nor ſo deſpotic as Faſhion. Let us try the caſe by a parallel, and examine it, not as affecting our virtue, but our pleaſure. Does Religion forbid the cheerful enjoyments of life as rigorouſly as Avarice forbids them? Does ſhe require ſuch ſacrifices of our eaſe as Ambition? or ſuch renunciations of our quiet as Pride? Does Devotion *murder ſleep* like Diſſipation? Does ſhe deſtroy Health like Intemperance? Does ſhe annihilate Fortune like Gaming? Does ſhe imbitter Life like Diſcord; or abridge

abridge it like Duelling? Does Religion impoſe more vigilance than Suſpicion? or half as many mortifications as Vanity? Vice has her martyrs: and the moſt auſtere and ſelf-denying Aſcetic (who miſtakes the genius of Chriſtianity almoſt as much as her enemies) never tormented himſelf with ſuch cruel and cauſeleſs ſeverity as that with which Envy lacerates her unhappy votaries. Worldly honour obliges us to be at the trouble of reſenting injuries; but Religion ſpares us that inconvenience by commanding us to forgive them; and by this injunction conſults our hap-

inclination; and to annex the higheſt future reward to the greateſt preſent pleaſure. But in order to give a religious ſanction to a ſocial virtue, the duty of viſiting the fatherleſs and widow in their affliction, is inſeparably attached to the difficult and ſelf-denying injunction of keeping ourſelves unſpotted from the world. This adjunct is the more needful, as many are apt to make a kind of moral commutation, and to allow themſelves ſo much pleaſure in exchange for ſo much charity. But one good quality can never ſtand proxy for another. The Chriſtian

tian virtues derive their higheſt luſtre from aſſociation: they have ſuch a ſpirit of ſociety, that they are weak and imperfect when ſolitary; their radiance is brightened by communication, and their natural ſtrength multiplied by their alliance with each other.

It cannot be denied that good ſort of people ſometimes uſe religion as the voluptuous uſe phyſic. As the latter employ medicine to make health agree with luxury, the former conſider religion as a medium to reconcile peace of conſcience with a

life of pleaſure. But no moral chemiſtry can blend natural contradictions; the world will ſtill be uppermoſt, and religion will diſdain to coaleſce with its antipathy.

Let me not be ſuſpected of intending to inſinuate that religion encourages men to fly from ſociety, and hide themſelves in ſolitudes: to renounce the generous and important duties of active life, for the viſionary, cold, and fruitleſs virtues of an Hermitage, or a Cloyſter. No: the miſchief ariſes not from our living in the world, but from the world

world living in us; occupying our hearts, and monopolizing our affections. Action is the life of virtue, and the world is the nobleſt theatre of action. Perhaps ſome of the moſt perfect patterns of human conduct may be found in the moſt public ſtations, and among the buſieſt orders of mankind. It is, indeed, a ſcene of trial, but the glory of the triumph is proportioned to the peril of the conflict. A ſenſe of danger quickens circumſpection, and makes virtue more vigilant. Lot maintained his integrity in a great city, pro-

verbially wicked, and forfeited it in the boſom of retirement.

It has been ſaid that worldly good ſort of people are a greater credit to their profeſſion, by exhibiting more cheerfulneſs, gaiety, and happineſs, than are viſible in ſerious Chriſtians. If this aſſertion be true, which I very much ſuſpect, is it not probable that the apparent eaſe and gaiety of the former may be derived from the ſame ſource of conſolation which Mrs. Quickly recommends to Falſtaff, in Shakeſpeare's admirable picture of the death-bed ſcene

of

of that witty profligate? "He "wiſhed for comfort, quoth mine "hoſteſs, and began to talk of God; "now I, to comfort him, begged "him he ſhould not think of God: "it was time enough to trouble "himſelf with theſe things." Do not many deceive themſelves by drawing water from theſe dry wells of comfort? and patch up a precarious and imperfect happineſs in this world, by diverting their attention from the concerns of the next?

Another obſtruction to the growth of piety, is that unhappy prejudice

which even good kind of people too often entertain againſt thoſe who differ from them in opinion. Every man who is ſincerely in earneſt to advance the intereſts of religion, will have acquired ſuch a degree of candour, as to become indifferent by whom good is done, or who has the reputation of doing it, provided it be actually done. He will be anxious to increaſe the ſtock of human virtue, and of human happineſs, by every poſſible means. He will whet and ſharpen every inſtrument of goodneſs, though it be not caſt in his own mould, or faſhioned after

after his own pattern. He will never conſider whether the form ſuits his own particular taſte, but whether the inſtrument itſelf be calculated to accompliſh the work of his maſter. It is a teſt by which he will be able to judge of his own ſincerity, if the delight he feels at hearing of a meritorious action ſuffers no abatement, becauſe it was performed by one who differs from him in his religious, or even his political, ſentiments.

I ſhall conclude theſe looſe and immethodical hints with a general

addreſs to thoſe who content themſelves with a decent profeſſion of the doctrines, inſtead of a diligent diſcharge of the duties of Chriſtianity. Believe, and forgive me:—you are the people who lower religion in the eyes of its enemies. The openly prophane,* the avowed enemies to God and goodneſs, confirm the truths they mean to oppoſe, illuſtrate the doctrines they deny, and

* In the laſt days ſhall come ſcoffers walking after their own luſts, &c. &c. 2 Peter, chap. iii. ver. 3. with a multitude of other texts to the ſame purpoſe.

accompliſh

accompliſh the predictions they diſbelieve. But you, like an inadequate and faithleſs prop, overturn the edifice which you pretend to ſupport.——When an acute and keen-eyed infidel meaſures your lives with the rule by which you profeſs to walk; he finds ſo little analogy between them, the copy is ſo unlike the pattern, that this inconſiſtency of yours is the paſs through which his moſt dangerous attack is made. And I muſt confeſs, that, of all the arguments, which the malignant induſtry of infidelity has been able to muſter, the conduct of profeſſing

Chriſtians

Chriſtians ſeems to me to be the only one which is really capable of ſtaggering a man of ſenſe.——He hears of a ſpiritual and ſelf-denying religion; he reads the beatitudes; he obſerves that the grand artillery of the Goſpel is planted againſt pride. He then turns to the tranſcript of this perfect original; the lives which pretend to be faſhioned by it. There he ſees, with triumphant deriſion, that pride, ſelf-love, ſelf-ſufficiency, unbounded perſonal expence, and an inordinate appetite for pleaſure, are reputable vices in the eyes of many of thoſe who acknowledge

knowledge the truth of the Chriſtian doctrines. He weighs that meekneſs to which a bleſſing is promiſed, with that arrogance which is too common to be very diſhonourable. He compares that non-conformity to the world, which the Bible makes the criterion of a believer, with that rage for amuſement which is not conſidered as diſreputable in a Chriſtian. He oppoſes the ſelf-denying and lowly character of the Author of our faith with the ſenſual practices of his followers. He finds little reſemblance between the reſtraints preſcribed, and the gratifications

tions indulged in. What concluſions muſt a ſpeculative reaſoning ſceptic draw from ſuch premiſes? Is it any wonder that ſuch phraſes as a broken ſpirit, a contrite heart, poverty of ſpirit, refraining the ſoul, keeping it low, and caſting down high imaginations, ſhould be to the unbeliever "fooliſhneſs," when ſuch humiliating doctrines are a "ſtumbling block" to profeſſing Chriſtians, who cannot always cordially reliſh a religion which profeſſedly tells them it was ſent to ſtain the pride of human glory, and to exclude boaſting?

But

But though the paſſive and ſelf-denying virtues are not high in the eſteem of mere good ſort of people, yet they are peculiarly the evangelical virtues. The world extols brilliant actions; the Goſpel enjoins good habits and right motives: it ſeldom inculcates thoſe ſplendid deeds which make heroes, or thoſe ſounding ſentences which conſtitute philoſophers; but it enjoins the harder taſk of renouncing ſelf, of living uncorrupted in the world, of ſubduing beſetting ſins, and of not thinking of ourſelves more highly than we ought. The acquiſition of

glory

glory was the precept of other religions, the contempt of it is the perfection of Chriſtianity.

Let us then be conſiſtent, and we ſhall never be contemptible, even in the eyes of our enemies. Let not the unbeliever ſay that we have one ſet of opinions for our theory, and another for our practice; that to the vulgar

We ſhew the rough and thorny way to heav'n,
While we the primroſe path of dalliance tread.

It would become our characters as men of ſenſe, of which conſiſt-

ency is a moſt unequivocal proof, to chooſe ſome-rule and abide by it. An extempore Chriſtian is a ridiculous character. Fixed principles will be followed by a conſiſtent courſe of action; while indeciſion of ſpirit will produce inſtability of conduct. If there be a model which we profeſs to admire, let us ſquare our lives by it. If the Koran of Mahomet, or the Revelations of Zoroaſter, be a perfect guide, let us follow one of them. If either Epicurus, Zeno, or Confucius, be the peculiar object of our veneration and reſpect, let us faſhion our conduct

duct by the dictates of their philoſophy; and then, though we may be wrong, we ſhall not be abſurd. But if the Bible be in truth the word of God, as we profeſs to believe, we need look no farther for a conſummate pattern. Let us then make it the rule of our practice here, if it is indeed to be the rule of our judgment hereafter.

But I am willing to flatter myſelf that the moral and intellectual ſcene about us begins to brighten. I indulge myſelf in moments of the moſt enthuſiaſtic and delightful viſion; taking encouragement from

that glorious prophecy, that "of the "increaſe of his government there "ſhall be no end." A prediction which ſeems to be gradually accompliſhing: and in no inſtance more, perhaps, than in the noble attempt about to be made for the abolition of the African ſlave-trade. For what event can human wiſdom foreſee more likely to contribute to "give the SON the Heathen for his "inheritance, and the uttermoſt "parts of the earth for his poſſeſ-"ſion," than the ſucceſs of ſuch an enterprize, which will reſtore the luſtre of the Chriſtian name, too

long ſullied with oppreſſion, cruelty, and injuſtice?

A good ſpirit ſeems to be at work. A catholic temper is diffuſing itſelf among all ſects and parties: an enlightened candour, and a liberal toleration were never more prevalent; good men combat each other's opinions with leſs rancour, and better manners. We have many public encouragements; we have a pious king; a wiſe and virtuous miniſter; many reſpectable, and not a few ſerious, clergy. (May their number daily

daily increaſe!) Among theſe ſome of the firſt in dignity are the firſt in conduct. An increaſing deſire to inſtruct the poor, to inform the ignorant, and to reclaim the vicious, is ſpreading among us. The late Royal Proclamation affords an honourable ſanction to virtuous endeavours, and lends nerves and ſinews to the otherwiſe feeble exertions of individuals, by inforcing laws wiſely planned, but hitherto feebly executed. In ſhort, there is a good hope that we ſhall more and more become that happy people who have the Lord for their God: that as

proſperity is already within our walls, peace and virtue may abide in our dwellings.

But vain will be all endeavours after *partial* and *ſubordinate* amendment. Reformation muſt begin with the GREAT, or it will never be effectual. *Their* example is the fountain from whence the vulgar draw their habits, actions, and characters. To expect to reform the poor while the opulent are corrupt, is to throw odours into the ſtream while the ſprings are poiſoned. Even the excellent inſtitution of

Sunday

Sunday ſchools for training religious ſervants, will avail but little, if, as ſoon as the perſons there educated, come into the families of the great, they behold practices diametrically oppoſite to the inſtructions they have been imbibing. If they fall into the houſes of the profligate, they will hear the doctrines which they have been taught to reverence, derided; if into mere worldly families, they will ſee them neglected and to the eſſential principle of vital Chriſtianity, oblivion is ſcarcely leſs fatal than contempt.

If, therefore, the rich and great will not, from a liberal ſpirit of doing right, abſtain from thoſe offences, for which the poor are to ſuffer fines and impriſonments, effectual good cannot be done. It will ſignify little, to lay penalties on the horſes of the drover, or on the waggon of the huſbandman, while the chariot wheels of the great roll with inceſſant motion: and the ſacred day on which the ſons of induſtry are commanded by royal proclamation to deſiſt from travelling, is for that very reaſon ſelected for the journeys of the great, and preferred, becauſe

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the road is encumbered with fewer interruptions. But will it not ſtrike every well-meaning Sunday traveller with a generous remorſe, when he reflects that he owes the accommodation of an unobſtructed road to the very obedience which is paid by others to that divine and human law which he is in the very act of violating?

Will not the common people think it a little inequitable that they are abridged of the diverſions of the public-houſe and the gaming yard on Sunday evening, when they ſhall hear

that many houſes of the firſt nobility are on that evening crowded with company, and ſuch amuſements carried on as are prohibited by human laws even on common days? As imitation, and a deſire of being in the faſhion, govern the lower orders of mankind, it is to be feared that they will not think reformation reputable, while they ſee it *recommended* only, and not *practiſed*, by their betters. A precept counteracted by an example, is worſe than fruitleſs, it is ridiculous: and the common people will be tempted to ſet an inferior value on goodneſs, when

when they find it is only expected from the lower ranks. They cannot surely but smile at the disinterestedness of their superiors, who, while they seem anxiously concerned to save others, are so little solicitous about their own state. The ambitious vulgar will hardly relish a salvation which is only intended for Plebeians; nor will they be apt to entertain very exalted notions of that promised future reward, the road to which they perceive their betters are so much more earnest to point out to *them*, than to walk in themselves.

It was not by inflicting pains and penalties that Chriſtianity firſt made its way into the world: the divine truths it inculcated received irreſiſtible confirmation from the LIVES, PRACTICES, and EXAMPLES, of its venerable profeſſors. Theſe were arguments which no popular prejudice could reſiſt, no Jewiſh logic refute, and no Pagan perſecution diſcredit. Had the primitive Chriſtians only *praiſed* and *promulgated* the moſt perfect religion the world ever ſaw, it could have produced but very ſlender effects on the faith and manners of the people, if the jealous

jealous and inquiſitive eye of malice could have detected that the DOCTRINES they recommended had not been illuſtrated by the LIVES they led.

POST-

# POSTSCRIPT.

## TO THE SECOND EDITION.

THE public favour having already brought this little Eſſay to another edition, the author has been ſedulous to diſcover any particular objections that have been made to it. Since the preceding ſheets were printed off, it has been ſuggeſted by ſome very reſpectable perſons who have honoured this ſlight performance with their notice, that it inculcates a too rigid auſterity, and carries the point of obſerving Sunday much too far; that it takes away all

all the uſual occupations of the day, without ſubſtituting any others in their ſtead; and that it only pulls down a wrong ſyſtem, without ſo much as attempting to build up a right one. The author begs leave to obſerve in his own defence, that in animadverting on error, he purpoſely avoided inſiſting on obvious duty. To tell people what they already know to be right was leſs the intention of this addreſs, than to obſerve upon practices which long habit had prevented them from perceiving to be wrong. Senſible and well-meaning perſons can hardly be

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at a loſs on a ſubject which has exhauſted precept and wearied exhortation. To have expatiated on it, would only have been to repeat what is already known and acknowledged to be right, even by thoſe whom the hurry of engagements will not allow to take breath one day in a week, that they may run the race of pleaſure with more alacrity on the other ſix. But, probably, it is not the duties, but the amuſements appropriated to the day, about which the inquiry is made. It will, perhaps, be found that the intervals of a Sunday regularly devoted to all its reaſonable

and

and obvious duties, are not likely to be ſo very tedious, but that they might be eaſily and pleaſantly filled up by cheerful, innocent, and inſtructive converſation. Human delights would be very circumſcribed indeed, if the practices here noticed as erroneous, included the whole circle of enjoyment. Are the pleaſures of retirement, the pleaſures of friendſhip, the pleaſures of intellect, and the pleaſures of beneficence, to be eſtimated as nothing?

There will not be found, perhaps, a ſingle perſon who ſhall honour

theſe pages with a peruſal, who has not been repeatedly told, with an air of impoſing gravity, by thoſe who produce cards on a Sunday evening, *that it is better to play than to talk ſcandal.* Before this pithy axiom was invented, it was not perhaps ſuſpected that Sunday gaming would ever be adduced as an argument in favour of morals. Without entering into the comparative excellence of theſe two occupations, or preſuming to determine which has a claim to pre-eminence of piety, one may venture to be thankful that theſe alternatives do not ſeem to

empty

empty the whole ſtock of human reſource.

People in the gay and elegant ſcenes of life are perpetually complaining that an extenſive acquaintance, and the neceſſity of being conſtantly engaged in large circles and mixed aſſemblies, leave them little leiſure for family enjoyment, ſelect converſation, and domeſtic delights. Others, with no leſs earneſtneſs, lament that the hurry of public ſtations, and the neceſſary demands of active life, allow them no time for any but frivolous reading. Now the re-

currence of one Sunday in every week, ſeems to hold out an inviting remedy for both theſe evils. The ſweet and delightful pleaſures of family ſociety might then be uninterruptedly enjoyed, by the habitual excluſion of trifling and idle viſitors, who do not come to ſee their friends, but to get rid of themſelves. Perſons of faſhion, living in the ſame houſe, and connected by the cloſeſt ties, whom buſineſs and pleaſure keep aſunder during the greateſt part of the week, would then have an opportunity of ſpending a little time together, and of cultivating that friendſhip for each

each other, and that affection for their children, to which the preſent manners are not *very* favourable As to the other ſet of complainers, thoſe who can find no time to read; this interval naturally preſents itſelf; and it luckily happens, that ſome of the moſt enlightened men the world ever ſaw have, not unfrequently, devoted their rare talents to ſubjects peculiarly ſuited to this day; and that not merely in the didactic form of ſermons, which men of the world affect to diſdain; but in every alluring ſhape which human ingenuity could aſſume. It

luckily happens, among a thouſand other inſtances, that the deepeſt metaphyſician, * the greateſt aſtronomer, the ſublimeſt poet, the acuteſt reaſoner, the politeſt writer, the moſt conſummate philoſopher, and the profoundeſt inveſtigator of nature, which this, or perhaps any country has produced, have all written on ſuch ſubjects as are analogous to the buſineſs of this day. Such authors as theſe, even wits, philoſophers, and men of the world,

* Locke, Newton, Milton, Butler, Addiſon, Bacon, Boyle.

muſt

muſt acknowledge that it is not bigotry to read, nor enthuſiaſm to commend. Of this illuſtrious groupe only *one* was a clergyman, which to a certain claſs of readers will be a ſtrong recommendation: though it is a little hard that the faſtidiouſneſs of modern taſte ſhould undervalue the learned and pious labours of divines, only becauſe they are *profeſſional*. In every other function, a man's compoſitions are not the leſs eſteemed becauſe they peculiarly belong to his more immediate buſineſs. Blackſtone's opinions in juriſprudence are of unqueſtionable vali-

dity, though he was a lawyer; Sydenham is ſtill conſulted as oracular in fevers, in ſpite of his having been a phyſician; and the commentaries of Cæſar are of eſtabliſhed authority in military operations, notwithſtanding he was a ſoldier.

FINIS.

# REMARKS

ON THE

# RELIGIOUS SENTIMENTS

OF LEARNED AND EMINENT

# LAYMEN.

# REMARKS

ON THE

# RELIGIOUS SENTIMENTS

OF LEARNED AND EMINENT

# LAYMEN;

VIZ.

| | |
|---|---|
| SIR ISAAC NEWTON, | NELSON, |
| HON. ROBERT BOYLE, | LORD LYTTELTON, |
| LOCKE, | WEST, |
| SIR MATTHEW HALE, | SOAME JENYNS, |
| ADDISON, | &c. &c. |

WITH

OCCASIONAL REFLECTIONS ON INCREDULITY.

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*Jesus said, Wherefore didst thou doubt?* Matt. xiv. 31.
*And he marvelled because of their unbelief.* Mark vi. 6.

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LONDON:

SOLD BY MESSRS. ROBINSONS, PATERNOSTER-ROW;
MESSRS. MERRIL, AND LUNN, CAMBRIDGE;
AND MESSRS. FLETCHER, OXFORD.

1790.

*Study the Holy Scripture, especially the New Testament; therein are contained the words of eternal life. It has* GOD *for its Author,* SALVATION *for its end, and* TRUTH, *without any mixture of error, for its matter.*

LOCKE.

TO THE RIGHT HONOURABLE

LORD KENYON,

LORD CHIEF JUSTICE OF ENGLAND,

AS A TRIBUTE OF RESPECT

TO HIS PRIVATE AND PUBLIC CHARACTER,

THESE

REMARKS

ON THE

RELIGIOUS SENTIMENTS

OF LEARNED AND EMINENT

LAYMEN

ARE HUMBLY INSCRIBED.

Director
Webster
8-20-47
59438

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PRELIMINARY

# PRELIMINARY REMARKS.

THE following ſentiments of learned and eminent LAYMEN on natural and revealed RELIGION, were collected by a clergyman in the dioceſe of London, who, having derived great pleaſure from them himſelf, wiſhes to communicate the ſame ſatisfaction to others.

As many of our modern Sceptics are great pretenders to reaſon and

philoſophy, and are willing to have it thought that none who are really poſſeſſed of thoſe talents, can aſſent to the truth of Chriſtianity—it may not be improper to ſhew the preſent age, that the moſt perfect reaſoners and philoſophers of their time, though Laymen, are known to have been firm believers in the CHRISTIAN RELIGION.

Thoſe, whoſe religious ſentiments are not perfectly eſtabliſhed, would do well to conſider the opinions of wiſer men, before they reſign themſelves "to an evil heart of UNBELIEF;" before they raſhly decide in a matter of ſuch moment, on their own ill-informed and weak judgments, they would do well to conſider the opinions of

of ſuch learned and eminent characters as, Sir Iſaac Newton, Mr. Locke, Mr. Boyle, &c. who, not being of the clerical order, cannot be ſuſpected of being improperly influenced on the ſubject which they write upon.

Theſe great names, or the teſtimonies they have given of their firm belief in the truth of Chriſtianity, are not brought forward as if the evidences of religion were to be finally reſolved into human authority, or tried in any other way, than by the known and eſtabliſhed rules of right reaſon; but the deſign in mentioning them is ——

To ſhew how very ill-founded the opinions of thoſe are, who would

make the belief of Revelation inconſiſtent with the due uſe of our reaſon; when they have known ſo many eminent inſtances of the greateſt maſters of reaſon, not only believing Revelation, but zealouſly concerned to eſtabliſh and propagate the belief of it.

The remembrance of this will alſo be a means, on one hand, to prevent well-meaning men from being miſled by the vain boaſts or falſe ſuggeſtions of any minute philoſopher, or pretender to reaſon; and, on the other hand, to check the inclination of the wicked and vicious to be miſled; when both of them have before their eyes ſuch great and eminent inſtances of ſound reaſoning, and a firm faith joined together in one and the ſame mind.

mind. For, as Lord Bacon obſerves in his Eſſays,—" A little philoſophy " inclineth men's minds to atheiſm; " but depth of philoſophy bringeth " men's minds about to religion."

Further, as the authors mentioned in the following pages were perſons generally eſteemed for their virtue and piety, as well as for their high attainments in learning and knowledge; their examples ſhew us, that a ſtrong and clear reaſon, with a good diſpoſition, will lead to the belief of Revelation. Of this we have an eminent inſtance in Mr. Locke, who ſays, " I grate- " fully receive and rejoice in the " light of Revelation, which hath " ſet me at reſt in many things; " the manner whereof my poor rea-

" ſon can by no means make out to
" me."

Though the preceding declaration is ſo very expreſſive of Mr. Locke's humility, and diffidence of his own intellectual endowments, it can by no means imply that the celebrated author of the " Eſſay on Human Underſtanding" could be more defective in the powers of reaſon, than the ſceptical cavillers at Revelation.

The laſt and very material conſideration is, that as the perſons whoſe " religious ſentiments" are here collected were all LAYMEN, there is no room for the enemies of revealed religion to alledge, that they were prejudiced by intereſt, or ſecular conſider-

ations of any kind. How many are ready to fortify themſelves againſt every thing advanced by men of the clerical order, with that hacknied and illiberal remark, "that it is their trade, and that they are paid for it."—A ſuggeſtion that has really no weight when urged againſt the writings of the clergy in defence of Revelation, ſince they do not deſire to be truſted upon their own authority, but upon the reaſons which they offer. Lawyers and phyſicians are not leſs truſted becauſe they live by their profeſſions: but this is a ſuggeſtion that eaſily takes hold of weak minds, and ſuch as are willing to be caught by them. And conſidering the diligence of the adverſary, in making proſelytes and drawing men from the faith of Chriſt, equal dili-

gence is required of thoſe who are to maintain that faith, not only to leave men no real ground, but even no colour or pretence for their infidelity. "Therefore (as St. Paul, who, from a violent perſecutor, became an eminent convert to the Chriſtian religion, writes) "we ought to give the more "earneſt heed to the things which we "have heard, leſt at any time we "ſhould let them ſlip. For if the "word ſpoken by angels was ſtedfaſt, "and every tranſgreſſion and diſobe-"dience received a juſt recompenſe "of reward; how ſhall we eſcape, "if we neglect ſo great ſalvation? "which at the firſt began to be ſpoken "by the Lord, and was confirmed "unto us by them that heard him: "God alſo bearing them witneſs,

"both

" both with signs and wonders, and " with diverse miracles and gifts of " the HOLY GHOST." Heb. ii. 1, 2, 3, 4.

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SECTION.

## SECTION I.

SIR ISAAC NEWTON, who is univerſally acknowledged to be the ableſt philoſopher and mathematician that this, or, perhaps, any other nation has produced, is alſo well known to have been a firm believer, and a ſerious Chriſtian.

He * was born at Wolſtrop in Lincolnſhire, was educated at the free ſchool at Grantham, and entered at Trinity college, Cambridge, in 1660. He died 20th March, 1726-7, and was buried in Weſtminſter abbey, where

* Some biographical accounts of the authors are prefixed, in order to ſhew, that to great and eminent natural talents, were added the benefits of a learned and liberal education.

a very

a very handſome monument is erected to his memory with the following elegant inſcription:

H. S. E.

Iſaacus Newton, eques auratus,
Qui animi vi prope divina
Planetarum motus, figuras,
Cometarum, ſemitas, oceanique æſtus,
Sua Matheſi facem preferente
Primus demonſtravit.
Radiorum lucis diſſimilitudines
Colorumque inde naſcentium proprietates,
Quas nemo antea vel ſuſpicatus erat,
perveſtigavit.
Naturæ, antiquitatis, S. SCRIPTURÆ
*Sedulus, ſagax, fidus interpres,*
DEI OPT. MAX. Mageſtatem philoſophia
aſſeruit
Evangelii ſimplicitatem moribus expreſſit.
Sibi gratulentur mortales, tale tantumq;
extitiſſe,
*Humani generis decus.*
Natus XXV. Decemb. 1622. Obiit XX. Mart.
1726.

Sir

Sir Iſaac Newton firmly adhered to the Church of England, and amongſt the variety of authors which he was continually reading, the book he had moſt conſtantly in his hands was the BIBLE. His great and wonderful diſcoveries concerning the frame and ſyſtem of the univerſe were applied by him, to demonſtrate againſt Atheiſts of all kinds, the Being of a GOD; and to illuſtrate his power and wiſdom in the creation of the world.

Sir Iſaac Newton has given us his thoughts concerning the Deity, at the end of his Mathematical Principles of Natural Philoſophy; wherein he firſt obſerves, that the ſimilitude found in all parts of the univerſe, makes it undoubted, that the whole is governed by

by one SUPREME BEING, to whom the original is owing of the frame of nature, which evidently is the effect of choice and design.

He then proceeds briefly to state the best metaphysical notions concerning GOD. In short, we cannot conceive either of space or time otherwise than as necessarily existing; therefore this Being, on whom all others depend, must certainly exist by the same necessity of nature. Consequently, wherever space and time is found, there GOD must also be. And as it appears impossible to us, that space should be limited, or that time should have had a beginning, the DEITY must be immense and eternal.

This

This truly great and good man applied himſelf, with the utmoſt attention, to the ſtudy of the holy ſcriptures, and conſidered the ſeveral parts of them with uncommon exactneſs; particularly as to the order of time, and the ſeries of prophecies and events relating to the MESSIAH: upon which ſubject he left behind him an elaborate diſcourſe to prove, that the celebrated prophecy of Daniel's weeks was an expreſs prophecy of the coming of the Meſſiah, and that it was fulfilled in JESUS CHRIST.

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## SECTION II.

THE Hon. ROBERT BOYLE, that moſt exact obſerver of the works of Nature that any age has known, purſued his philoſophical inquiries with religious views; to eſtabliſh the minds of men in a firm belief of the infinite power and wiſdom of the great CREATOR.

This eminent philoſopher was the fourth ſon of Richard, the firſt Earl of Cork in Ireland. He was not more diſtinguiſhed by the nobility of his birth and family, than by his talents and great attainments in learning and knowledge; ſo that he was exempt from

from that reflection which the Roman Poet made on thoſe who valued themſelves only for the merits of their anceſtors, ſince he might truly ſay—

" Quod genus & attavi & quæ non fecimus ipſi,
Vix ea noſtra voco."——

This learned nobleman hath made it evident by his writings, that he was not only a great philoſopher, but alſo a good Chriſtian. His example, as well as that of Sir Iſaac Newton, ſufficiently prove, that philoſophy and divinity are not inconſiſtent with each other. For, as Mr. Boyle obſerves, " though it hath been thought ſtrange that an experimental philoſopher ſhould be a zealous Chriſtian," yet both by his own example and writings he hath made

made it evident, that experimental philoſophy affords peculiar advantages to a well diſpoſed mind towards making a good Chriſtian, and, by contemplating the works of *creation*, to raiſe a juſt eſteem and high veneration for the CREATOR *.

To ſhew how much philoſophy may contribute to promote theology, Mr. Boyle ſays in his theological works, that philoſophy furniſhes us with arguments to prove the exiſtence of a God; ſince the more a man knows,

* Biſhop Burnet ſays, that Mr. Boyle had the profoundeſt veneration for the great God of heaven and earth that ever he obſerved in any perſon—"the "very name of GOD was never mentioned by him "without a viſible *pauſe* in his diſcourſe."

he will be the better able to diſcover the excellencies of God's works; and as it is ſerviceable in proving the exiſtence of a God, ſo it aſſiſts us to evince the immortality of the ſoul, giving us diſtinct notions of body and mind, and the eſſential differences of their attributes. He repreſents farther, that the ſtudious ſearch of experimental truths accuſtoms a man to a ſerious and ſettled application of mind, which is requiſite to the clearing of thoſe notions and matters of fact on which ſolid arguments for natural and revealed religion are founded; whereas ſuperficial wits ſeek no further than the outſide of things, and are too ſoon tired with ſerious thoughts, quickly paſſing from one thing to another, without uſing due

due attention to convince themſelves of their errors.

Having thus ſhewn how ſerviceable experimental philoſophy may be to religion in general, Mr. Boyle proceeds to ſhew how it may be ſerviceable to prove the truth of the Chriſtian religion; and, as the chief arguments of the truth of the Chriſtian religion are the excellency of its doctrine, the teſtimony of divine miracles, and the great effects produced in the world by it, having diſtinguiſhed experience into perſonal, hiſtorical, and ſupernatural, he proceeds to apply thoſe to recommend the credibility of the Chriſtian religion; ſhewing that ſeveral things ought to be believed, upon the information of experience, of each

of thoſe kinds which might otherwiſe be thought contrary to reaſon; and that we ought to have a peculiar regard to thoſe things that are recommended to our belief by ſupernatural experience, ſince we ought to give the higheſt degree of aſſent to what is taught by thoſe whom GOD hath commiſſioned to reveal his word.

He further ſhews the force of arguments drawn from miracles, and how far philoſophy aſſiſts us in judging of them; to which he ſubjoins the power and prerogative of reaſon in judging of thoſe things which are urged in defence of the Chriſtian religion or againſt it. Having thus ſhewn how a man may be both a good Chriſtian and a ſound philoſopher, and how much the

the latter contributes to promote the former, he proceeds to prove that, in matters of faith, "Things may be "above reaſon without being againſt "it," in order to prevent groundleſs exceptions againſt the myſteries of the Chriſtian religion.

As the honourable Mr. Boyle made divinity his early ſtudy, ſo he endeavoured to recommend it to others. To ſhew mankind the value of the ſacred writings, the better to engage them in the ſtudy of it, and to take off thoſe imputations which have been ſo prejudicial, he wrote an excellent "Treatiſe in Defence of the Style of the Scriptures," wherein he learnedly examined and anſwered all thoſe objections which irreligious and profane perſons

have made againſt it. In this it appears how converſant the author was in the holy ſcriptures, and how much he had ſtudied them. This treatiſe is not only a ſpecimen of his knowledge in the Oriental languages, and of the pains he took to ſtudy the ſcriptures, but it alſo contains the beſt motives and conſiderations to perſuade others to ſtudy it. He farther repreſents the danger of burleſquing and profaning the word of God; which ſhews what a profound veneration he had for thoſe writings, proving themſelves, by their doctrine, to be of divine origin.

Mr. Boyle ſhews us, in his "Treatiſe on the Veneration due to GOD," what great reaſons we have to admire, venerate, and adore, that Being, ſo infinitely wiſe,

wiſe, powerful, and good. He not only repreſents the divine attributes and excellencies as motives to adoration, but, as a further reaſon of admitting the infinite perfections of God, he repreſents the narrowneſs of our intellects and the limited bounds of our capacities; ſhewing how vaſtly diſtant infinite is from finite, and that the ſmall and ſuperficial knowledge of theſe things, which we know, is far ſhort of the knowledge which none but Infinite Wiſdom can underſtand.

Since the vanity of man, though of ſo narrow and limited a capacity, often leads him to think himſelf ſo wiſe as to be able to underſtand every thing, and too frequently to judge that thoſe things which are above his capacity

are beneath it, or to think that whatever does not quadrate with his reaſon, muſt be contrary to reaſon—It was to convince mankind of ſo groſs an error, Mr. Boyle wrote the "Treatiſe concerning Things above Reaſon," wherein he makes it appear that ſeveral things, which we judge to be *contrary* to reaſon, becauſe they are *above* our comprehenſion, are not, on that account, to be thought unreaſonable, ſince they may appear reaſonable to a greater and more comprehenſive underſtanding. Thus men know more than children, and men of learning ſee the reaſon of things which illiterate perſons either do not underſtand, or which they conſider as erroneous, becauſe not agreeable to thoſe thoughts and knowledge by which they form their judgment. Therefore as infinite

infinite underſtanding is above finite, ſo what may appear inconſiſtent with human reaſon, may be perfectly conſiſtent with divine wiſdom.

In his "Treatiſe on the Reconcileableneſs of Reaſon and Religion," Mr. Boyle writes "though it be a miſtake amongſt many, to think that to embrace our religion we muſt renounce our reaſon, and that to be a Chriſtian one muſt ceaſe to be a man; and, what is more, forſake being a philoſopher;" yet I muſt make this negative anſwer— "that I do not think that a Chriſtian, to be truly ſo, is obliged to forego his reaſon, either by denying the dictates of right reaſon, or by laying aſide the uſe of it."

The

The following account of Mr. Boyle we have from Biſhop Burnet, who was intimately acquainted with him — "It appeared to thoſe who converſed with him, that the main deſign of his inquiries into nature was, to raiſe in himſelf and others vaſter thoughts of the greatneſs and glory, and of the wiſdom and goodneſs of GOD." This conſideration was ſo impreſſed on his mind, that he concludes the article of his will which relates to that illuſtrious body the Royal Society, in theſe words — "wiſhing them a happy ſucceſs in their laudable attempts to diſcover the true nature of the works of GOD; and praying that they and all other ſearchers into phyſical truths, may cordially refer their attainments to the glory of the great

great Author of nature and to the comfort of mankind."

To confute the pernicious principle of aſcribing effects to Nature, which are only produced by the infinite power and wiſdom of God, Mr. Boyle wrote his "Free Enquiry into the received Notion of Nature;" and alſo his "Eſſay about Final Cauſes of Natural Things," to ſhew that all things in nature were made and contrived with great order, and every thing for its proper end and uſes, by an all-wiſe Creator.

He had ſtudied the *Works* of God ſo well, and was alſo ſo intimately acquainted with his *Word*, that every thing tended to make him the better man as it improved his knowledge, and the better

better Chriſtian, as he made a pious uſe of it. Even philoſophy taught him divinity; and he made uſe of it to inſtruct others the ſame way. To this end he wrote what is called "The Chriſtian Virtuoſo;" in which he ſhews that the want only of a pious diſpoſition inclines thoſe that ſtudy philoſophy, without any due knowledge in divinity, to convert it to an ill uſe; whereas thoſe that are firſt well inſtituted in ſacred things, eaſily diſcover a GOD in all his works.

Speaking of morality conſidered as a rule of life, Mr. Boyle ſays "I have formerly taken pains to peruſe books of morality, yet, ſince they have only a power to perſuade, but not to command, and ſin and death do not neceſ-

ſarily

ſarily attend the diſobedience of them, they have the leſs influence; for, ſince we may take the liberty to queſtion human writers, I find that the methods they take to impoſe their writings upon us, may ſerve to countenance either truth or falſehood."

His zeal to propagate Chriſtianity in the world appears by many and large benefactions to that end. He was at the charge of the tranſlation and impreſſion of the New Teſtament into the Malay language, which he ſent to the Eaſt Indies. He gave a conſiderable reward to the tranſlator of Grotius's "Truth of the Chriſtian Religion" into Arabic, and was at the charge of the whole impreſſion, which he diſtributed in all the countries where

where that language is underſtood. He had determined on an impreſſion of the New Teſtament into the Turkiſh language, but the company thought it became them to undertake it, to which, however, he largely contributed. He was at the charge of ſeven hundred pounds in the edition of the Iriſh Bible, which he ordered to be diſtributed in Ireland; and he was a conſiderable contributor to the impreſſion of the Welſh Bible. He alſo ſubſcribed three hundred pounds towards advancing the deſign of propagating the Chriſtian religion in America; and as ſoon as he heard that the India Company were entertaining propoſitions for the like deſign in the Eaſt, he ſent an hundred pound for a beginning and an example, but intended

intended to carry it much further when the plan was eſtabliſhed.—"This glory of our nation and age, whoſe charity and goodneſs were as univerſal as his learning and fame," (as Dr. Bentley juſtly obſerves) ordered, by will, that a liberal annual proviſion ſhould be made for a miniſter to preach a certain number of diſcourſes on the Truth of the CHRISTIAN RELIGION. In his younger years he had thoughts of entering into holy orders; but one reaſon that determined him againſt it was, that he believed he might, in ſome reſpects, be more ſerviceable to religion by continuing a layman. His having no intereſts, with reſpect to religion, beſides thoſe of a good Chriſtian, gave him, as he thought, a more unſuſpected authority

in

in writing or acting on that ſide: he therefore hoped that he might have the more influence on the minds of men, the leſs he ſhared in the benefits of the Church.

Such was the ſtrictneſs and exemplarineſs of Mr. Boyle's life through the whole courſe of it, that Biſhop Burnet ſays "I might challenge the whole tribe of libertines to come and view the uſefulneſs as well as the excellency of the Chriſtian religion in a life that was entirely dedicated to it."

SECTION.

## SECTION III.

MR. LOCKE, whoſe accurate talent in reaſoning is ſo much celebrated even by the ſceptics and infidels of our times, ſufficiently proved his zeal for the Chriſtian religion, by publiſhing a diſcourſe expreſsly written to demonſtrate "the Reaſonableneſs of Chriſtianity as delivered in the ſcriptures."

This celebrated author was educated at Weſtminſter ſchool, and afterwards became a ſtudent at Chriſt church, Oxford, where he took his degrees in 1655 and 1658. He firſt entered on the phyſic line, and went through the uſual courſes preparatory to practice; but his conſtitution not being able to bear much fatigue, he embraced an

offer made to him of going abroad in quality of Secretary to Sir William Swan, Envoy to the Elector of Bradenburg.

He paſſed the laſt ten years of his life at Oates, near Chipping Ongar, in Eſſex, died in 1704, aged 72, and was buried in High Laver; the following is part of the Epitaph inſcribed over his tomb:

Siſte, Viator,
Hic juxta ſitus eſt
JOHANNES LOCKE.
Si qualis fuerit, rogas.
Mediocritate ſua contentum
Se vixiſſe reſpondet;
Litteris innutritus eoſque tantum profuit
Ut VERITATI unice litaret.
Hoc, ex Scriptis illius, diſces
Quæ quod de eo reliquum eſt
Majori fide tibi exhibebunt
Quam *epitaphii* ſuſpecta Elogia.

Mr.

Mr. Locke ſhews the reaſonableneſs of believing JESUS CHRIST to be the promiſed Meſſiah from prophecy, miracles, and doctrine. Next to the knowledge of their GOD, a clear knowledge of their duty was wanting to mankind. This part of knowledge, though cultivated with ſome care by ſome of the Heathen philoſophers, yet got little ground among the people. The deſigning leaders, as well as the following herd, Mr. Locke obſerves, did not find it to their purpoſe to employ much of their meditations in this way. Whatever was the cauſe, it is plain in fact, that human reaſon, unaſſiſted, failed men in its great and proper buſineſs of morality; and he that ſhall collect all the moral rules of the ancient philoſophers, and compare them

with thoſe contained in the New Teſtament, will find them to come infinitely ſhort of the morality delivered by our Saviour, and taught by his Apoſtles. Mr. Locke ſpeaks of the miracles wrought by our Saviour in the ſtrongeſt manner, both as facts unexceptionably true, and as the cleareſt evidences of a divine miſſion. His words and ſentiments on the ſubject are as follow:

"The evidence of our Saviour's miſſion from heaven is ſo great, in the multitude of miracles he did, before all ſorts of people, (which the divine providence and wiſdom has ſo ordered, that they never were, nor could be, denied by any of the enemies and oppoſers of Chriſtianity), that what he delivered, cannot but be received as the oracles of GOD."

Mr. Locke remarks in another place, that, "after our Lord's reſurrection, he ſent his apoſtles amongſt the nations, accompanied with miracles; which were done in all parts ſo frequently, and before ſo many witneſſes of all ſorts, that, as I have often obſerved, (ſays Mr. Locke) the enemies of Chriſtianity have never dared to deny them. No, not Julian himſelf, who neither wanted ſkill nor power to inquire into the truth, nor would have failed to have proclaimed and expoſed it, if he could have detected any thing falſe in the hiſtory of the Goſpel, or found the leaſt ground to queſtion the matter of fact publiſhed by CHRIST and his apoſtles. The number and evidence of the miracles done by our Saviour and his followers, by the power and force of truth, bore down this

mighty and accompliſhed emperor in his own dominions. He durſt not deny ſo plain a matter of fact; which being granted, the truth of our Saviour's doctrine and miſſion unavoidably follows, notwithſtanding the artful ſuggeſtions his wit could invent, or his malice offer, againſt it."

To thoſe who aſk, "What need was there of a Saviour?—What advantage have we by JESUS CHRIST?" Mr. Locke replies as follows:—"It is enough to juſtify the fitneſs of any thing to be done, by reſolving it into the wiſdom of GOD, who has done it; whereof our narrow underſtandings and ſhort views may utterly incapacitate us to judge. We know but little of this viſible, and nothing

at

at all of the ſtate of that intellectual world, wherein are infinite numbers and degrees of ſpirits. We know not what need there was to ſet up a HEAD and a CHIEFTAIN, in oppoſition to "the Prince of this world, the Prince of the power of the air," whereof there are more than obſcure intimations in ſcripture. We ſhall take too much upon us, if we call God's wiſdom and providence to account, and pertly condemn for needleſs, all that our weak underſtanding cannot account for." Mr. Locke then proceeds to ſhew at large, the neceſſity there was of a goſpel revelation, to deliver the world from the miſerable ſtate of darkneſs and ignorance that mankind were in: 1ſt, As to the true knowledge of God:—2dly, As to the worſhip to be

paid to him:—3dly, As to the duties to be performed to him. To which he adds the great aids and encouragements to the performance of our duty, from the aſſurance the Goſpel gives of future rewards and puniſhments, and from the promiſe of the Spirit of GOD to direct and aſſiſt us."

It muſt not be unobſerved, that the holy ſcriptures are every where mentioned by Mr. Locke with the greateſt reſpect and reverence. He calls them the HOLY BOOKS, the SACRED TEXT, the DIVINE REVELATION; and exhorts Chriſtians "to betake themſelves in earneſt to the ſtudy of the way to ſalvation in theſe holy writings, wherein God has revealed it from heaven, and propoſed it to the world; ſeeking

ſeeking our religion, where we are ſure it is in truth to be found, comparing ſpiritual things with ſpiritual."

In a letter written by Mr. Locke, a year before his death, in anſwer to the following queſtion, "What is the ſhorteſt and ſureſt way for a young Gentleman to attain to a true knowledge of the Chriſtian religion, in the full and juſt extent of it?" he replies, "Let him ſtudy the HOLY SCRIPTURE, eſpecially the New Teſtament. Therein are contained the words of eternal life—It has GOD for its author, SALVATION for its end, and TRUTH, without any mixture of error, for its matter *.

* Poſthumous Works, p. 344.

It

It is recorded in his poſthumous works "that for fourteen or fifteen years he applied himſelf to the ſtudy of the holy ſcriptures, and employed the laſt years of his life hardly in any thing elſe. He was never weary of admiring the great views of that SACRED BOOK, and the juſt relation of all its parts. He every day made diſcoveries in it that gave him freſh cauſe of admiration."

Of St. PAUL in particular, upon ſeveral of whoſe Epiſtles Mr. Locke drew up a moſt uſeful commentary, he ſays, "that he was miraculouſly called to the miniſtry of the goſpel, and declared to be a choſen veſſel—that he had the whole doctrine of the goſpel from GOD by immediate revelation

lation—that for his information in the Chriſtian knowledge, and the myſteries and depths of the diſpenſation of God by JESUS CHRIST, GOD himſelf had condeſcended to be his inſtructor and teacher—that he had received the light of the goſpel from the Fountain and Father of Light *."

The death of this great man was agreeable to his life—for we are informed, by one who was with Mr. Locke when he died, and had lived in the ſame family for ſeven years before—"that the day before his death he very particularly exhorted all about him to read the Holy Scriptures"—"that he deſired to be remembered by them at evening prayers; and being

* Comment. p. 16.

told

told that, if he would, the whole family ſhould come and pray by him in his chamber, he anſwered he ſhould be very glad to have it ſo, if it would not give too much trouble—that an occaſion offering to ſpeak of the goodneſs of GOD"—" he eſpecially exalted the love which God ſhewed to man, in juſtifying him by faith in Jeſus Chriſt; and returned God thanks in particular, for having called him to the knowledge of that DIVINE SAVIOUR."

## SECTION IV.

SIR MATTHEW HALE, Lord Chief Juſtice of England is juſtly entitled to a place among thoſe learned and eminent Laymen who have diſtinguiſhed themſelves in the cauſe of RELIGION.

He was born at Alderley in Glouceſterſhire*. It is ſaid that his father was a man of that ſtrictneſs of conſcience as to retire from the practice of the law, "becauſe he could not underſtand the reaſon of giving colour in pleadings, which, as he thought, was to tell a lie;

* The reaſon of prefixing ſome biographical account of each author is given in the note, Page 10, Section I.

and

and that, with ſome other things commonly practiſed, ſeemed to him contrary to that exactneſs of truth and juſtice which became a Chriſtian."

Sir Matthew Hale was deſcended rather from a good than from a noble family, and yet what was wanting in the inſignificant titles of High Birth was more than recompenſed in the true worth of his anceſtors. Great attention was paid to his education; when he was ſeventeen he was entered at Magdalen Hall, in Oxford; and in the twentieth year of his age was admitted of Lincolns Inn.

An anecdote is related of him, that, in his younger days, he was rather given to company and diſſipation. But this propenſity was corrected by a circumſtance

ſtance that made a conſiderable impreſſion on his mind during the reſt of his life. Being one day in company with other ſtudents, one of the party, through exceſs of wine, fell down (apparently) dead at their feet. Mr. Hale was ſo affected at this circumſtance, that he immediately retired to another room, and, ſhutting the door, fell on his knees, and prayed earneſtly to God that his friend might be reſtored to life, and that he himſelf might be forgiven, for giving countenance to ſo much exceſs. At the ſame time he made a ſolemn vow that he would never again keep company in that manner, nor "drink a health" while he lived. His friend recovered, and he moſt religiouſly obſerved his vow to the day of his death.

This

This circumſtance wrought ſo entire a change in his diſpoſition, that he forſook all diſſipated company, and divided himſelf between the duties of religion and the ſtudies of his profeſſion. In the former he was ſo regular, that, for ſix and thirty years, he never once failed going to church on the Lord's day; and, in the latter, it is ſaid, that he ſtudied ſixteen hours a day for many years. He often ſaid, "that when he was weary with the ſtudy of the law, he uſed to recreate himſelf with philoſophy or the mathematics;" to which he added conſiderable knowledge in phyſic and chirurgery, obſerving that "no man could be abſolutely a maſter in any profeſſion, without having ſome ſkill in other ſciences.

He

He was raiſed to the bench, and made one of the Judges of the Common Pleas in the time of Oliver Cromwell. He lived a private man until the parliament met which reſtored the King, and in which he ſat as Member for the county of Glouceſter.

Soon after this, when the courts of law came to be ſettled, he was made Lord Chief Baron. When the Earl of Clarendon (then Lord Chancellor) delivered him his commiſſion, in the ſpeech his Lordſhip made on that occaſion, he expreſſed his eſteem for him in a very ſingular manner, ſaying, among other things, " that if the King could have found an honeſter and fitter man for that employment,

he would not have advanced him to it, and that he therefore preferred him, becauſe he knew none that deſerved it ſo well."

But ſuch an opinion of Sir Matthew Hale will not appear extraordinary when we conſider thoſe excellent rules which he ſet himſelf, and which are copied from the original in his own hand:

I. That in the adminiſtration of juſtice, I am entruſted for God, the King, and Country.

II. That it be done uprightly, deliberately, reſolutely.

III. That I reſt not upon my own underſtanding

derſtanding or ſtrength, but implore and reſt upon the direction and ſtrength of God.

IV. That in the execution of juſtice, I carefully lay aſide my own paſſions, and not give way to them, however provoked.

V. That I be wholly intent upon the buſineſs I am about, remitting all other cares and thoughts, as unſeaſonable and interruptions.

VI. That I ſuffer not myſelf to be prepoſſeſſed with any judgment at all, until the whole buſineſs and both parties be heard.

VII. That I never engage myſelf in the beginning of any cauſe, but re-

ſerve myſelf unprejudiced till the whole be heard.

VIII. That in buſineſs capital, though my nature prompt me to pity; yet to conſider that there is alſo a pity due to my country.

There are ten other rules, but theſe will give the reader an idea of the author's method of conducting public buſineſs.

Sir Matthew Hale was promoted in 1671 to be Lord Chief Juſtice of England, where he paſſed the reſt of his public life and employment. He had not been five years in this ſituation before his conſtitution, which had hitherto been ſtrong and vigorous, to which his great temperance did not a little conduce,

conduce, began to decline. This determined him to reſign the office of Lord Chief Juſtice, which he did in February 1676, and died in December following at Alderley in Glouceſterſhire, the place of his nativity, where he was buried among his anceſtors, and the following inſcription, by his own deſire, put upon his tomb:

Hic inhumatur corpus
Matthei Hale, militis;
Roberti Hale et Joannæ uxoris ejus,
Filii unici.

Nati in hac parochia de Alderley,
Primo die Novembris, anno Dom. 1609.
Denati vero ibidem,
Viceſimo quinto die Decembris,
Anno Domini, 1676.
Ætatis ſuæ 67.

Though his humility forbid any other epitaph to be inſcribed in memorial of him, yet the following teſtimonial by Biſhop Burnet muſt be acknowledged highly expreſſive of his character.

THAT HE WAS ONE OF THE GREATEST PATTERNS OF THE AGE HE LIVED IN, WHETHER IN HIS PRIVATE DEPORTMENT AS A CHRISTIAN, OR IN HIS PUBLIC EMPLOYMENTS, EITHER AT THE BAR OR ON THE BENCH *.

* While we pay every due reſpect to the memory of a former Chief Juſtice of England, let us not be inſenſible to the merits of the noble Lord who ſo honourably fills that department at preſent, whoſe private character and great profeſſional knowledge demand our admiration; and who, in his judicial capacity, has ſhewn himſelf ſuch a friend to virtue, and ſuch an enemy to every thing of an immoral tendency, as to be juſtly called the CUSTOS MORUM of the preſent age.

## SECTION IV.

### PART II.

SIR MATTHEW HALE's piety and zeal for religion are highly conſpicuous in his writings. He ſeemed to have made the ſtudy of divinity a principal object, in which he attained ſuch excellence, that thoſe who have read what he has written on this ſubject, will ſuppoſe that it muſt have engaged moſt of his time and attention through life; moſt of his religious tracts were written upon this occaſion: "It had been his practice for many years, every Lord's day in the afternoon, to employ his thoughts upon

ſeveral ſubjects of divine contemplations, which he put into writing."—This he did without any intention of publiſhing, but merely to fix his thoughts, and impreſs them on his memory.

His moral and divine contemplations have been printed, and conſiſt of "Conſiderations on our latter End—On the Wiſdom and Fear of God—On the Knowledge of Chriſt crucified—On Faith—On Humility—On Afflictions—On Redeeming the Time," &c. &c. Another volume contains—"An Enquiry touching Happineſs—On the Chief End of Man—The Folly and Miſchief of Sin—On Self-denial—On Content and Patience—On Submiſſion, Prayer, and Thankſgiving—Meditations

tions on the Lord's Prayer," &c. &c. Among thoſe manuſcripts by Sir Matthew Hale, which have not been printed, are five volumes folio, entirely relating to religious ſubjects. Many of his tracts were printed without his knowledge, and therefore not being reviſed by the author, they appear in their native and original ſimplicity.

His piety and purity of heart are highly diſplayed in his letters to his children, from one of which the following is extracted:

DEAR CHILDREN,

" I intended to have been at Alderley this Whitſuntide, deſirous to renew thoſe counſels and advices which I have often given you, in order to your

your greateſt concernment; namely, the everlaſting good and welfare of your ſouls hereafter, and the due ordering of your lives and converſations here."

" Although young people are apt, through their own indiſcretion, or the ill advice of others, to think theſe kind of entertainments but dry and empty matters, and the moroſe and needleſs interpoſitions of old men; yet give him leave to tell you, that very well knows what he ſays, theſe things are of more importance and concernment to you, than external gifts and bounties; wherein, nevertheleſs, I have not been wanting to you, according to my ability.

" This

" This was my intention in this journey; and though I have been diſappointed therein, yet I thought good, by letters and meſſages, to do ſomething that might be done that way for your benefit, that I had otherwiſe intended to have done in perſon.

" Aſſure yourſelves therefore, and believe it from one that knows what he ſays, from one that neither can have any reaſon or end to deceive you, that the beſt gift I can give you, is, good counſel; and the beſt counſel I can give you is, that which relates to your greateſt import and concernment;—namely, RELIGION.

" Therefore, ſince I cannot at this time, deliver it to you in perſon, I ſhall

ſhall do it by this letter; and by your due obſervance of theſe directions, I ſhall have a good character both of your dutifulneſs to God and of your obedience to your father; for it is moſt certain, that as religion is the beſt means to advance and rectify human nature, ſo no man ſhall be truly wiſe or truly happy without it and the love of it; no, not in this life, much leſs in that which is to come.

" Therefore, every morning and every evening, upon your knees, humbly commend yourſelves to Almighty God in prayer, begging his mercy to pardon your ſins, his grace to direct you, his providence to protect you; returning him humble thanks for all his diſpenſations towards you,—yea,

even

even for his very corrections and afflictions; intreating him to give you wiſdom and grace to make a ſober, patient, humble, profitable uſe of them, and in his due time to deliver you from them; concluding your prayers with the Lord's prayer. This will be a certain means to bring your mind to a right frame; to procure you comfort and bleſſing, and to prevent thouſands of inconveniences and miſchiefs, to which you will be otherwiſe ſubjected.

" Every morning read ſeriouſly and reverently a portion of the holy ſcripture, and acquaint yourſelf with the hiſtory and doctrine thereof. It is a book full of light and wiſdom, ' will ' make you wiſe to eternal ſalvation,' and

and will furniſh you with directions and principles to guide and order your life ſafely and prudently. Conclude every evening with reading ſome part of the ſcripture and prayer in your family.

" Be ſtrict and religious Obſervers of the Lord's day; reſort to your pariſh church twice that day, if your health will permit, and attend diligently and reverently to the public prayers and ſermons. He cannot reaſonably expect a bleſſing from God, the reſt of the week, that neglects his duty to God in the due conſecration of this day to the ſpecial ſervice and duty of God, which this day requires.

" Receive the ſacrament, at leaſt, three

three times a year, and oftener, as there is occaſion, in your pariſh church. The laws of the land require this, and the law of your Saviour requires it, and the law of duty and gratitude requires it of you. Prepare yourſelves ſeriouſly for this ſervice beforehand, and perform it with reverence and thankfulneſs. The neglect of this duty procures great inconvenience, and commonly the neglect hereof ariſeth from ſome conceited opinion that people inconſiderately take up; but moſt ordinarily from a ſluggiſhneſs of mind, and an unwillingneſs to fit and prepare the mind for it; or to leave ſome ſinful or vain courſe, that men are not willing to leave, and yet condemn themſelves in the practice of it.

" Beware of thoſe that go about to ſeduce you from that religion wherein you have been brought up—namely, the true Proteſtant religion. It is not unknown to any that obſerves the ſtate of things in the world, how many erroneous religions are ſcattered abroad, and how induſtrious men, of falſe perſuaſions, are to make proſelytes. They will endeavour to withdraw people from the public miniſtry of God's word; encourage men to ſlight and neglect it; and when they have once effected this, they have a fair opportunity to infuſe their own corrupt principles.

" Send your children early to learn their catechiſm, that they may take in the true principles of religion betimes, which

which may grow up with them, and habituate them both to the knowledge and the practice of it; that they may eſcape the danger of corruption by error or vice, being antecedently ſeaſoned with better principles.

" Receive the bleſſings of God with very much thankfulneſs to him; for he is the root and fountain of all the good you do, or can receive. Bear all afflictions patiently; it is your duty, for " afflictions come not from the duſt." The great God of heaven and earth is he that ſends theſe meſſengers to you, though poſſibly evil occurrences may be the immediate inſtruments of them. You owe to Almighty God an infinite ſubjection and obedience; and to expoſtulate with him is rebellion.

As it is your duty, ſo it is your wiſdom and your prudence. Impatience will not diſcharge your yoke, but will make it gall the worſe, and ſit the harder.

" Learn not only patience under your afflictions, but alſo profitably to improve them to your ſoul's good. Learn by them how vain and unprofitable things the world and the pleaſures thereof are, that a ſharp or a lingering ſickneſs renders utterly taſteleſs. Learn how vain and weak a thing human nature is, which is pulled down to the gates of death, and clothed with rottenneſs and corruption, by a little diſorder in the blood, in a nerve, in a vain, in an artery. Since we have ſo little hold of a temporal life, which is ſhaken and ſhattered by any ſmall

occurrence, accident, or diſtemper, learn to lay hold of eternal life, and of that covenant of peace and ſalvation, which Chriſt hath bought for all that believe and obey the goſpel of peace and ſalvation. There ſhall be no death, no ſickneſs, no pain, no weakneſs; but a ſtate of unchangeable and everlaſting happineſs.

" If you thus improve affliction, you are gainers by it; and moſt certain it is, that there is no more probable way, under the heaven, to be delivered from affliction, if the wiſe GOD ſee it fit, than thus to improve it. For affliction is a meſſenger, and the rod hath a voice; and that is, to require mankind to be the more patient, and the more humble, and the more to ac-

knowledge Almighty God in all our ways. If men liſten to this voice of the rod, and conform to it, the rod hath done his errand; and will either leave a man, or at leaſt give a man, ſingular comfort, even under the ſharpeſt affliction; and this 'affliction, which is but for a moment, (thus improved,) will work for us an exceeding and eternal weight of glory.' 2 Cor. iv. 17.

"And now I have written this long epiſtle to you, to perform that office for me that I ſhould have done in perſon, if I could have taken this journey. The epiſtle is long, but it had been longer, if I had had more time. And although perchance ſome there be in the world that, when they hear of it, will interpret it to be but the

the excurſions and moroſe rules of old age; yet I am perſuaded it will have better acceptation of you that are my Children.

" I am now on the ſhady ſide of threeſcore yèars; I write to you what you have often heard me in ſubſtance ſpeak; and poſſibly, when I ſhall leave this world, you will want ſuch a remembrancer as I have been to you.

" The words that I now and at former times have written to you, are words of truth and ſoberneſs; and words and advices that proceed from a heart full of love and affection to you all. If I ſhould ſee you do amiſs in any thing, and ſhould not reprove you; or if I ſhould find you wanting coun-

ſel and direction, and ſhould not give it, I ſhould not perform the truſt of a father; and if you ſhould not thankfully receive it, you would be ſomewhat defective in the duty you owe to God and me as Children.

" As I have never ſpared my purſe to ſupply you according to my abilities and the reaſonableneſs of occaſions, ſo I have never been wanting to you in good and prudent counſels. May the God of heaven give you wiſdom, conſtancy, and fidelity, in the obſervance of them! I am

Your ever loving father,

MATTHEW HALE.

---

SUCH

Such a ſpirit of piety and benevolence pervades every ſentence of this letter from Judge Hale to his Children, that it is ſcarcely poſſible to read it with attention without being affected by it.

Under this impreſſion the Editor humbly thinks it would be a proper addition to thoſe ſmall tracts publiſhed by "the Society for Promoting Chriſtian Knowledge". A ſingle page, written by a Layman, has, upon ſome minds, a greater influence than a volume written by a Clergyman.

It is worthy of remark that one of the moſt ſucceſsful Treatiſes on Practical Piety is that entitled "The Great Importance of a Religious Life", written by a counſellor of law. This indeed

is a very excellent treatiſe, to which is prefixed the following account of the author by his ſon Mr. Melmoth, author of thoſe elegant letters, under the name Fitzoſborne.

" It may add weight perhaps to the reflections contained in the following pages, to inform the reader, that the author's life was one uniform exemplar of thoſe precepts, which, with ſo generous a zeal, and ſuch an elegant and affecting ſimplicity of ſtyle, he endeavours to recommend to general practice. He left others to contend for modes of faith and inflame themſelves and the world with endleſs controverſy: it was the wiſer purpoſe of his more ennobled aim, to act up to thoſe clear rules of conduct which revelation hath graciouſly preſcribed.

He

He poſſeſſed by temper every moral virtue; by Religion every Chriſtian Grace. He exerciſed his profeſſion with a ſkill and integrity, which nothing could equal but the diſintereſted motive that animated his labours, or the amiable modeſty which accompanied all his virtues. In a word, few have ever paſſed a more uſeful, not one a more blameleſs life; and his whole time was employed either in doing good, or in meditating it.

He died on the 6th of April 1743, and lies buried under the cloiſter of Lincoln's-Inn chapel."

## SECTION V.

JOSEPH ADDISON, Eſq. one of the principal ſecretaries of ſtate in the Reign of King George I. but who derived leſs dignity from his public office and ſituation in life than from his private character and moral writings, was born in 1672, at Ambreſbury, in Wiltſhire. He received the firſt rudiments of his education at the place of his nativity, afterwards went to Saliſbury, from thence was removed to the Charter-Houſe, and, at fifteen years of age, he was entered at Queen's College, Oxford. This ornament of his time

ame died at the age of 48, in the year 1719.*

That Mr. Addiſon believed the truth of the Chriſtian religion cannot be denied: the evidences he publiſhed to prove it, and his numerous obſervations on the ſubject of the divine Revelation, ſufficiently indicate the ſincerity of his belief. That he was deſervedly celebrated for an uncommon accuracy in thinking and reaſoning, and for his zeal againſt infidels of all kinds, his writings abundantly teſtify.

"As nothing, ſays he, is more laudable than an inquiry after TRUTH,

* "He taught us how to live, and, O too high
The price of knowledge, taught us how to die."
ELEGY on his DEATH.

ſo

ſo nothing is more irrational than to paſs away our whole lives without determining ourſelves one way or other in thoſe points which are of the laſt importance to us. There are indeed many things from which we may withhold our aſſent; but in caſes by which we are to regulate our lives, it is the greateſt abſurdity to be wavering and unſettled, without cloſing with that ſide which appears moſt ſafe and probable.

The firſt rule therefore which Mr. Addiſon lays down is this, that when by reading or diſcourſe we find ourſelves thoroughly convinced of the truth of any article, and of the reaſonableneſs of our belief in it, we ſhould never after ſuffer ourſelves to call it into

into queſtion. We may perhaps forget the arguments which occaſioned our conviction, but we ought to remember the ſtrength they had with us, and therefore ſtill to retain the conviction which they once produced. This is no more than what we do in every common art or ſcience; nor is it poſſible to act otherwiſe, conſidering the weakneſs and limitation of our intellectual faculties. It is in this manner that the Mathematician proceeds upon propoſitions which he has once demonſtrated; and though the demonſtration may have ſlipped out of his memory he builds upon the truth, becauſe he knows it was demonſtrated. This rule is abſolutely neceſſary for weaker minds, and in ſome meaſure for men of the greateſt abilities. But to theſe I would propoſe

poſe, that they ſhould lay up in their memories, and always keep by them in readineſs, thoſe arguments which appear to them of the greateſt ſtrength, and which cannot be got over by all the doubts and cavils of infidelity.

But, in the next place, there is nothing which ſtrengthens faith more than morality. Faith and Morality naturally produce each other. A man is quickly convinced of the truth of religion, who finds it is not againſt his intereſt that it ſhould be true. The pleaſure he receives at preſent and the happineſs which he promiſes himſelf from it hereafter, will both diſpoſe him very powerfully to give credit to it, according to the ordinary obſervations that " we are eaſy to believe what we wiſh

wiſh to be true." It is very certain that a man of ſound reaſon cannot forbear cloſing with religion upon an impartial examination of it; but at the ſame time it is as certain, that faith is kept alive in us, and gathers ſtrength from practice more than from ſpeculation.

There is ſtill another method which is more perſuaſive than any of the former, and that is an habitual adoration of the ſupreme Being, as well in conſtant acts of mental worſhip, as in outward forms. The devout man does not only believe but feels a Deity. He has actual ſenſations of him; his experience concurs with his reaſon; he ſees him more and more in all his intercourſes with him, and even in this

this life, almoſt loſes his faith in conviction.

" The laſt method which I ſhall mention," ſays Mr. Addiſon, " for the giving life to a man's faith, is frequent retirement from the world, accompanied with religious meditations. When a man thinks of any thing in the darkneſs of the night, whatever deep impreſſions it may make on his mind, they are apt to vaniſh as the day breaks upon him. The light and noiſe of the day, which are perpetually ſoliciting the ſenſes, and calling off his attention, wear out of his mind the thoughts that imprinted themſelves in it, with ſo much ſtrength, during the ſilence and darkneſs of the night.

" A man

A man finds the ſame difference as to himſelf in a crowd, and in a ſolitude. The mind is ſtunned and dazzled amidſt that variety of objects which preſs upon her in a great city. She cannot apply herſelf to the conſideration of thoſe things which are of the utmoſt concern to her. The cares or pleaſures of the world ſtrike in with every thought, and a multitude of vicious examples give a kind of juſtification to our folly. In our retirements every thing diſpoſes us to be ſerious. In courts and cities we are entertained with the works of man; in the country with thoſe of God. One is the province of art, the other of nature. Faith and devotion naturally grow in the mind of every reaſonable man who ſees the impreſſion of divine power

and wiſdom in every object on which he caſts his eye.

The Supreme Being (Mr. Addiſon obſerves) has made the beſt arguments for his own exiſtence, in the formation of the heavens and the earth, and theſe are arguments which a man of ſenſe cannot forbear attending to, who is out of the noiſe and hurry of human affairs. Ariſtotle ſays, that ſhould a man live under ground, and there converſe with works of art and mechaniſm, and ſhould afterwards be brought up into the open day, and ſee the ſeveral glories of the heaven and earth, he would immediately pronounce them the works of ſuch a being as we define God to be. The Pſalmiſt has very beautiful ſtrokes of poetry

poetry to this purpoſe, in that exalted ſtrain:—'The heavens declare the glory of God, and the firmament ſheweth his handy work. One day telleth another, and one night certifieth another. There is neither ſpeech nor language; but their voices are heard among them. Their ſound is gone out into all lands; and their words into the ends of the world*."

In another part of Mr. Addiſon's works we find the following obſervations on Incredulity.

A believer may be excuſed by the moſt hardened atheiſt for endeavour-

* This paſſage Mr. Addiſon paraphraſed in that admired Ode—

"The Spacious Firmament on High."

ing to make him a convert, becauſe he does it with an eye to both their intereſts. The atheiſt is inexcuſable who tries to gain over a believer, becauſe he does not propoſe to do himſelf or believer any good by ſuch a converſion.

The proſpect of a future ſtate is the ſecret comfort and refreſhment of my ſoul. It is that which makes nature look gay about me; it doubles all my pleaſures, and ſupports me under all my afflictions. I can look at diſappointments and misfortunes, pain and ſickneſs, death itſelf with indifference, ſo long as I keep in view the pleaſures of eternity, and the ſtate of being in which there will be no fears nor apprehenſions, pains, nor ſorrows. Why will

will any man be ſo impertinently officious, as to tell me all this is only fancy and deluſion? Is there any merit in being the meſſenger of ill news? If it is a dream, let me enjoy it, ſince it makes me both the happier and the better man.

I confeſs, ſays Mr. Addiſon, I do not know how to truſt a man, who believes neither heaven nor hell, or, in other words, a future ſtate of rewards or puniſhments. Not only natural ſelf-love, but reaſon, directs us to promote our own intereſt above all things. It can never be for the intereſt of a believer to do me any miſchief, becauſe he is ſure, upon the balance of accounts, to find himſelf a loſer by it. On the contrary, if he conſiders his

own welfare in his behaviour towards me, it will lead him to do me all the good he can, and at the ſame time reſtrain him from doing me an injury. An unbeliever does not act like a reaſonable creature, if he favours me contrary to his preſent intereſt, or does not diſtreſs me when it turns to his preſent advantage. Honour and good-nature may indeed tie up his hands; but as theſe would be very much ſtrengthened by reaſon and principle, ſo without them they are only inſtincts, or wavering unſettled notions, which reſt on no foundation.

Such are the excellent arguments of Mr. Addiſon on this ſubject, and he obſerves farther, that—" Infidelity has been attacked with ſo good ſucceſs of

late

late years, that it is driven out of all its out-works. The atheiſt has not found his poſt tenable, and is therefore retired into Deiſm, and a diſbelief of revealed religion only. But the truth of it is, the greateſt number of this ſet of men are thoſe, who, for want of a virtuous education, or examining the grounds of religion, know ſo very little of the matter in queſtion, that their infidelity is but another term for their ignorance. As folly and inconſiderateneſs are the foundations of infidelity, the great pillars and ſupports of it are, either a vanity of appearing wiſer than the reſt of mankind, or an oſtentation of courage in deſpiſing the terrors of another world, which have ſo great an influence on what, they call,

weaker minds; or an averſion to a belief that muſt cut them off from many of thoſe pleaſures they propoſe to themſelves, and fill them with remorſe for many of thoſe they have already taſted.

The great received articles of the Chriſtian religion, as Mr. Addiſon juſtly argues, have been ſo clearly proved from the authority of that divine Revelation, in which they are delivered, that it is impoſſible for thoſe 'who have ears to hear and eyes to ſee,' not to be convinced of them. But were it poſſible, for any thing in the Chriſtian faith to be erroneous, I can find no ill conſequences in adhering to it. The great points of the incarnation

carnation and ſufferings of our Saviour, produce naturally ſuch habits of virtue in the mind of man, that I ſay, ſuppoſing it were poſſible for us to be miſtaken in them, the Infidel himſelf muſt at leaſt allow that no other ſyſtem of religion could ſo effectually contribute to the heightening of morality. They give us great ideas of the dignity of human nature, and of the love which the Supreme Being bears to his creatures; and conſequently engage us in the higheſt acts of duty towards our Creator, our neighbour and ourſelves.

How many noble arguments has St. Paul raiſed from the chief articles of our Religion, for the advancing of morality in its three great branches?

To give a ſingle example in each kind: What can be a ſtronger motive to a firm truſt and reliance on the mercies of our Maker, than the giving us his Son to ſuffer for us? What can make us love and eſteem the moſt inconſiderable of mankind, more than the thought that Chriſt died for him? Or what diſpoſe us to ſet a ſtricter guard upon the purity of our own hearts, than our being members of Chriſt, and a part of the ſociety of which that immaculate perſon is the head? But theſe are only a Specimen of thoſe admirable enforcements of morality, which the apoſtle has drawn from the hiſtory of our bleſſed Saviour.

If (Mr. Adddiſon ſays) our modern Infidels conſidered theſe matters with

with that candour and ſeriouſneſs which they deſerve, we ſhould not ſee them act with ſuch a ſpirit of bitterneſs, arrogance and malice. They would not be raiſing ſuch inſignificant cavils, doubts, and ſcruples, as may be ſtarted againſt every thing that is not capable of mathematical demonſtration; in order to unſettle the minds of the ignorant, diſturb the public peace, ſubvert morality and throw all things into confuſion and diſorder. If none of theſe reflections can have any influence on them, there is one that perhaps may, becauſe it is adapted to their VANITY, by which they ſeem to be guided much more than their reaſon. I would therefore have them conſider that the wiſeſt and beſt of men, in all ages

ages of the world, have been thoſe who lived up to the religion of their Country, when they ſaw nothing in it, oppoſite to morality, and to the beſt lights they had of the Divine Nature.

SECTION

## SECTION VI.

ROBERT NELSON, Esq. author of "the Practice of True Devotion—The Companion to the Fasts and Festivals,—and The Address to Persons of Quality" was born in London, educated at St. Paul's School, and afterwards admitted a Fellow-Commoner at Trinity-College Cambridge. He died at the age of 58 in the year 1714.

It is yet remembered of the learned and pious Nelson (says the Author of the Adventurer) that he was remarkably elegant in his manners and splendid in his dress. He knew that the eminence

eminence of his character drew many eyes about him; and he was careful not to drive the young or the gay away from Religion, by repreſenting it as an enemy to any diſtinction or enjoyment in which human nature may innocently delight." Of Mr. Nelſon's "Religious Sentiments" we cannot have better information than from his writings. In his treatiſe "On the Nature and Wiſdom of True Devotion" he ſays —"There are too many in all communions that place all their devotion in the means of religion: provided they pray, hear ſermons, and ſometimes receive the holy communion, they conclude "the man of God made perfect;" they think nothing more neceſſary to entitle them to the favour of the Almighty: or if they are ſenſible, they fall

fall ſhort of their duty in other particulars; yet they flatter themſelves, that their exactneſs in the external parts of religion, will make amends for all ſuch defects. Whereas, in truth, the deſign of all thoſe means of grace which God has eſtabliſhed in Chriſtianity, was to conduct us to ſolid and ſubſtantial piety; to plant in our minds the love and fear of God, and an utter abhorrence of every thing that is evil; to make us juſt and upright in all our dealings with our neighbour, temperate in all our enjoyments, charitable towards the needy and afflicted, and zealous for the ſalvation of our brethren: and, farther, ſo to ſpiritualize our affections, that they might be raiſed above the trifling concerns of this periſhing life, and fixed upon a good

that

that is everlasting and immutable; so that if we do not use them to this end and purpose, they will no ways be acceptable in God's sight, but rather provoke his wrath and indignation against us, and increase our condemnation, in that we pervert the very means of our recovery.

To pray frequently, to read and hear the holy word of God, to receive the blessed sacrament; to fast, to examine ourselves, to meditate upon divine subjects, are all holy and Christian actions, what God requires from us; and therefore, without doubt, the performance of them, as they are fit to promote our salvation, so they tend to his honour and glory; but yet, if this were the only path that leadeth to

eternal

eternal life, there would not be ſo few that find it.

God expects that we ſhould become new creatures; that the prevailing temper and bent of our ſouls ſhould be to bring forth all the fruits of righteouſneſs; that we ſhould ſacrifice to him our darling paſſions and inclinations, and whatſoever oppoſeth his divine will. The victim we ſhould offer, ſhould be the idol of our heart; that which corrupt nature moſt inclines to, that which bad cuſtom confirms and nouriſhes in us."

From hence it appears that true devotion is not ſo properly a particular virtue as it is the way and manner of performing all the inſtances of our duty;

and that it consists in a constant and ready chearfulness of mind 'to do the will of God,' however manifested to us. It is an earnestness of soul to be conformed in every thing to the divine pleasure; so that the covetous do not more eagerly long for wealth, the ambitious for honour, and the epicure for pleasure, than the devout soul does to be 'righteous before God, walking in all the commandments and ordinances of the Lord blameless *.'

This truly religious temper of mind, which we call devotion, will put us upon inquiring into all the particulars of our duty which we owe both to God and man. The natural language of such a soul will be 'Lord,

* Luke i. 6.

what

what wouldeſt thou have me to do?—Let me be but acquainted with thy will, and I am ready to obey it.'

In theſe extracts from his works we have a true picture of the author's mind and religious ſentiments; the following lines, prefixed to his "Practice of True Devotion," and written after his death, are a juſt eulogium on his character:

"Once in an age HEAVEN ſuch a *pattern* lends,
Its foes to ſilence, and ſupport its friends.
What virtue did his ſhining worth complete!
Generous, not proud; without ambition, great:
To others mild, as to himſelf ſevere;
Poliſh'd, tho' learn'd; obliging, yet ſincere.
Juſtly, with admiration, ſeen and read;
For all muſt own the Chriſtian was well bred.
His goodneſs ſuch as if no native taint
Had reach'd his ſoul,—as he were born a ſaint.

Diffuſing round an unaffected ſmile,
Calm as his ſpeech, and even as his ſtyle:
His ſtyle as logic cloſe, and ſweet as ſong;
Tho' ſhort, yet full; tho' plain and eaſy, ſtrong.
The writer moſt, but all the man eſteem—
For few could write, and fewer live like him."

SECTION

## SECTION VII.

GEORGE, LORD LYTTLETON, is ſo well known to the public as an hiſtorian and a man of letters, that it will not be neceſſary to bring any other teſtimony of his learning and knowledge. His "religious ſentiments" have been ſo eminently diſplayed in his "Treatiſe on the Converſion of St. Paul," that this alone will evince him to have been a true believer in the CHRISTIAN RELIGION.

"Beſides all the proofs of it," ſays he, "which may be drawn from the prophecies of the Old Teſtament, from

the neceſſary connection it has with the whole ſyſtem of the Jewiſh religion, from the miracles of Chriſt, and from the evidence given of his reſurrection by all the other apoſtles; the converſion and apoſtleſhip of St. PAUL alone, duly conſidered, was of itſelf a demonſtration ſufficient to prove Chriſtianity to be a divine Revelation.

The extraordinary circumſtances attending this converſion of the apoſtle St. Paul are conſidered in every point of view. That a perſon who avowed himſelf to have been "a Phariſee, after the ſtricteſt ſect of his religion," and to have been a violent perſecutor of the Chriſtians, ſhould have at once become a convert to Chriſtianity, is

one of the moſt remarkable incidents in the Hiſtory of the Church. But let us attend to Lord Lyttelton's arguments on this ſubject.

In all theſe feverities againſt the Chriſtians St. Paul concurred, being himſelf a Phariſee, 'bred up at the feet of Gameliel,' one of the chief of that ſect. Nor was he content, in the heat of his zeal, with perſecuting the Chriſtians who were at Jeruſalem, but, 'breathing out threatening and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jeruſalem.' His requeſt was complied with, and he went to Damaſcus with

authority and commiſſion from the high prieſt.

At this inſtant of time, and under theſe circumſtances, did Paul become a diſciple of CHRIST. What could be his motive to take ſuch a part? Was it the hope of increaſing his wealth? The certain conſequences of his taking that part was not only the loſs of all he had, but of all the hopes of acquiring more. Thoſe whom he left were the diſpoſers of wealth, power, and dignity, in Judea. Thoſe whom he went to were indigent men, oppreſſed, kept down from all the means of improving their fortunes. They among them, who had more than the reſt, ſhared what they had with their brethren; but with this aſſiſtance the whole community was hardly ſupplied with the neceſſaries of life.

life. And even in churches he afterwards planted himself, which were much more wealthy than that of Jerusalem; so far was St. Paul from availing himself of their charity, or the veneration they had for him, in order to draw that wealth to himself, that he often refused to take any part of it for the necessaries of life.

As to credit or reputation, that too lay all on the side he forsook. The sect he embraced was under the greatest and most universal contempt of any then in the world. The chiefs and leaders of it were men of the lowest birth, education, and rank. They had no one advantage of parts or learning, or other human endowments, to recommend them. The doctrines they taught

taught were contrary to thoſe which they who were accounted the wiſeſt and moſt knowing of their nation, profeſſed. The very Author and Head of their faith had been condemned as a criminal and died on the croſs. Could the diſciple of Gameliel think he ſhould gain any credit or reputation by becoming a teacher in a college of fiſhermen? could he flatter himſelf, that, either in or out of Judea, the doctrines he taught could do him any honour? No! He knew very well that the "preaching Chriſt crucified, was a ſtumbling-block to the Jews, and to the Greeks fooliſhneſs."

So far was St. Paul from taking any advantage of a higher education, ſuperior learning, and more uſe of the world,

world, to claim to himſelf any ſupremacy above the other apoſtles, that he made light of all thoſe attainments, and declared that he came not with excellency of ſpeech, or of wiſdom, but determined to know nothing, among thoſe he converted, "ſave* Jeſus Chriſt and him crucified." And the reaſon he gave for it was, "that their faith ſhould not ſtand in the wiſdom of men, but in the power of GOD."

If, as Lord Lyttelton obſerves, St. Paul had nothing to gain by taking this part, let us conſider, on the other hand, what he gave up, and what he had reaſon to fear. He gave up a fortune which he was then in a fair way of advancing: he gave up that repu-

* 1 Cor. 2.

tation

tation which he had acquired by the labours and ſtudies of his whole life, and by a behaviour which had been "blameleſs, touching the righteouſneſs which is in the law;" Philip. 3. 6: he gave up his friends, his relations, and family; from whom he eſtranged and baniſhed himſelf for life: he gave up that "religion which he had profited in above many of his equals in his own nation, and thoſe traditions of his fathers which he had been more exceedingly zealous of." Gal. i. 14.

How hard this ſacrifice was to a man of his warm temper, and above all men to a Jew, is worth conſideration. That nation is known to have been more tenacious of their religious opinions than any other upon the face of

of the earth. The ſtricteſt and proudeſt ſect among them was that of the Phariſees, under whoſe diſcipline St. Paul was bred. The departing therefore ſo ſuddenly from their favourite tenets, renouncing their pride, and from their diſciple becoming their adverſary, was a moſt difficult effort for one to make ſo nurſed up in the eſteem of them, and whoſe early prejudices were ſo ſtrongly confirmed by all the power of habit, all the authority of example, and all the allurements of honour and intereſt. Theſe were the ſacrifices St. Paul had to make in becoming a Chriſtian.

After conſidering the difficulties and the ſucceſs of St. Paul's miniſtry among the Gentiles, Lord Lyttelton ſays

ſays—" From all this I think it may be concluded that no human means employed by St. Paul, in his deſign of converting the Gentiles, were or could be adequate to the great difficulties he had to contend with, or to the ſucceſs that we know attended his work; and we can in reaſon aſcribe that ſucceſs to no other cauſe but the power of GOD going along with and aiding his miniſtry, becauſe no other was equal to the effect: and then it follows that what he related to have been the cauſe of his converſion, and to have happened in conſequence of it, did all really happen; THEREFORE, THE CHRISTIAN RELIGION IS A DIVINE REVELATION."

SECTION

## SECTION VII.

### PART II.

THAT the preceding concluſion is fairly and undeniably drawn from the premiſes, I think, Lord Lyttelton ſays, muſt be owned, unleſs ſome probable cauſe can be aſſigned, to account for thoſe facts ſo authentically related in the acts of the Apoſtles, and atteſted in his epiſtles by St. Paul himſelf, other than any of thoſe which I have conſidered. It muſt be therefore accounted for by the power of God. That God ſhould work miracles for the eſtabliſhment of a moſt holy religion, which, from the inſeparable difficulties that

that ſtood in the way of it, could not have eſtabliſhed itſelf without ſuch an aſſiſtance, is no way repugnant to human reaſon. But that, without any miracle, ſuch things ſhould have happened, as no adequate natural cauſes can be aſſigned for, is what human reaſon cannot believe.

Upon what grounds then can we reject the unqueſtionable teſtimony given by St. Paul, that he was called by God to be a diſciple and apoſtle of Jesus Christ? Does the doctrine he preached contain any precepts againſt the law of morality, written by God in the hearts of mankind? This is ſo far from being the caſe, that even thoſe who reject Chriſtianity as a divine Revelation, acknowledge the morals delivered

livered by CHRIST and by his apoſtles, to be worthy of GOD.

Is it then on account of the myſteries in the goſpel that the facts are denied, though ſupported by evidence, which, in all other caſes, would be allowed to contain the cleareſt conviction, and cannot in this be rejected without reducing the mind to a ſtate of abſolute ſcepticiſm, and overturning thoſe rules by which we judge of all evidence, and of the truth and credibility of all other facts? But this is plainly to give up the uſe of our underſtanding, where we are able to uſe it moſt properly, in order to apply it to things of which it is not a competent judge. The motives and reaſons upon which divine wiſdom may think proper to act, as well as the

manner in which it acts, muſt often lie out of the reach of our underſtanding; but the motives and reaſons of human actions, and the manner in which they are performed, are all in the ſphere of human knowledge, and upon them we may judge, with a well-grounded confidence, when they are fairly propoſed to our conſideration.

It is incomparably more probable, that a revelation from God concerning the ways of his providence, ſhould contain in it matters above the capacity of our minds to comprehend, than that St. Paul, or indeed any of the other apoſtles, ſhould have acted, as we know that they did, upon any other foundations than certain knowledge of CHRIST's being riſen from the dead; or

or ſhould have ſucceeded in the work they undertook, without the aid of miraculous powers. To the former of theſe propoſitions Lord Lyttelton ſays, " I may give my aſſent without any direct oppoſition of reaſon to faith; but, in admitting the latter, I muſt believe againſt all thoſe probabilities that are the rational grounds of aſſent."

Nor do they who reject the Chriſtian religion, becauſe of the difficulties which occur in its myſteries, conſider how far that objection will go againſt other ſyſtems, both of religion and philoſophy, which they themſelves profeſs to admit. There are in Deiſm itſelf, the moſt ſimple of all religious opinions, ſeveral difficulties, for which human reaſon can but ill account;

which may, therefore, be not improperly ſtyled Articles of Faith. Such is the origin of evil under the government of an all-good and all-powerful God; a queſtion ſo hard, that the inability of ſolving it, in a ſatisfactory manner to their apprehenſions, has driven ſome of the greateſt philoſophers into the monſtrous and ſenſeleſs opinions of Manicheiſm and Atheiſm. Such is reconciling the preſcience of God with the free-will of man, which, after much thought on the ſubject, Mr. Locke fairly confeſſes, he could not do, though he acknowledged both; and what Mr. Locke could not do, in reaſoning upon ſubjects of a metaphyſical nature, "I am apt to think," ſays Lord Lyttelton, "few men, if any, can hope to perform."

But

But, becauſe of theſe difficulties, or any other that may occur in the ſyſtem of Deiſm, no wiſe man will deny the being of a GOD, or his infinite wiſdom, goodneſs, and power, which are proved by ſuch evidence as carries the cleareſt and ſtrongeſt conviction, and cannot be refuſed without involving the mind in far greater difficulties, even in downright abſurdities and impoſſibilities. The only part, therefore, that can be taken is to account, in the beſt manner that our weak reaſon is able to do, for ſuch ſeeming objections; and, where that fails, to acknowledge its weakneſs, and acquieſce under the certainty, that our very imperfect knowledge and judgment cannot be the meaſure of divine wiſdom or the univerſal ſtandard of truth.

So likewiſe it is with reſpect to the CHRISTIAN RELIGION; ſome difficulties occur in that Revelation which human reaſon can hardly clear; but, as the truth of it ſtands upon evidence ſo ſtrong and convincing that it cannot be denied without much greater difficulties than what attend the belief of it, we ought not to reject upon ſuch objections, however mortifying they may be to our pride. That indeed would have all things made plain to us; but God has thought proper to proportion our knowledge to our wants, not our pride. All that concerns our duty is clear; and as to other points, either of natural or revealed religion, if he has left ſome obſcurities in them, is that any reaſonable cauſe of complaint? Not to rejoice in

the benefit of what he has graciouſly allowed us to know, from a preſumptuous diſguſt at our incapacity of knowing more, is as abſurd, Lord Lyttelton obſerves, as it would be to refuſe to walk becauſe we cannot fly.

From the arrogant ignorance of metaphyſical reaſonings aiming at matters above our knowledge, aroſe all the ſpeculative impiety and many of the worſt ſuperſtitions of the old Heathen world, before the goſpel was preached to bring men back again to the primitive faith; and from the ſame ſource have ſince flowed ſome of the greateſt corruptions of the evangelical truth and the moſt inveterate prejudices againſt it: an effect juſt as natural as for our eyes to grow weak and even

blind by being ſtrained to look at objects too diſtant, or not made for them to ſee.

Are then our intellectual faculties of no uſe in religion? Yes, undoubtedly, of the moſt neceſſary uſe, when rightly employed. The proper employment of them is to diſtinguiſh its genuine doctrines from others erroneouſly or corruptly aſcribed to it; to conſider the importance and purport of them, with the connection they bear to one another; but firſt of all, to examine with the ſtricteſt attention the evidence by which religion is proved internal as well as external. If the external evidence be convincingly ſtrong, and there is no internal proof of its falſhood, but much to ſupport and confirm its truth, then

then ſurely no difficulties ought to prevent our giving a full aſſent and belief to it. It is our duty indeed to endeavour to find the beſt ſolutions we can to them; but when no ſatisfactory ones are to be found, it is no leſs our duty to acquieſce with humility, and believe that to be right, which we know is above us, and belonging to a wiſdom ſuperior to ours.

Nor let it be ſaid, that this will be an argument for the admitting all doctrines, however abſurd, that may have been grafted upon the Chriſtian faith. Thoſe which can be plainly proved not to belong to it, fall not under the reaſoning I have laid down, Lord Lyttelton ſays; and certainly none do belong to it which contradict either our clear intuitive knowledge or the evident principles

principles and dictates of reaſon. I ſpeak only of difficulties which attend the belief of the goſpel in ſome of its pure and eſſential doctrines, plainly and evidently delivered there; which, being made known to us by a revelation, ſupported by proofs, that our reaſon ought to admit, and not being ſuch things as it can certainly know to be falſe, muſt be received by it as objects of faith; though they are ſuch as it could not have diſcovered by any natural means, and ſuch as are difficult to be conceived, or ſatisfactorily explained, by its limited powers.

If the glorious light of the goſpel be ſometimes overcaſt with clouds of doubt, ſo is the light of our reaſon too. But ſhall we deprive ourſelves of the advantage of either, becauſe thoſe clouds

cannot

cannot perhaps be entirely removed, while we remain in this mortal life? ſhall we obſtinately and frowardly ſhut our eyes againſt " that day-ſpring from on high that has viſited us", becauſe we are not yet able to bear the full blaze of his beams? Indeed, not even in heaven itſelf, not in the higheſt ſtate of perfection to which a finite being can ever attain, will all the counſels of Providence, all the height and the depth of the infinite wiſdom of God, be ever diſcloſed or underſtood. Faith even then will be neceſſary; and there will be myſteries which cannot be penetrated by the moſt exalted archangel, and truths which cannot be known by him otherwiſe than from Revelation, or believed upon any other ground of aſſent than a ſubmiſſive confidence in the divine wiſdom. What

then,

then, ſhall man preſume that his weak and narrow underſtanding is ſufficient to guide him into all truth, without any kind of faith or revelation? Shall he complain that "the ways of God are not like his ways, and paſt his finding out? True philoſophy, as well as true Chriſtianity, Lord Lyttelton obſerves, would teach us a wiſer and modeſter part. It would teach to be content within thoſe bounds which GOD has aſſigned to MAN—"caſting down imaginations and every high thing that exalteth itſelf againſt the knowledge of GOD, and bringing into captivity every thought to the obedience of CHRIST." 2 Cor. x. 5.

SECTION

## SECTION VIII.

GILBERT WEST, Eſq. to whom Lord Lyttelton addreſſed his letter on the converſion of St. Paul, was the author of the "Obſervations on the Hiſtory and Evidences of the Reſurrection of Jeſus Chriſt." This work has very deſervedly met with a moſt favourable reception from the public, having gone through ſeveral editions. In the preface to this book, the author ſays as follows—

"The following obſervations were begun with the ſingle view of obtaining ſatisfaction for myſelf upon ſome difficulties

difficulties in the evangelical hiſtory of the reſurrection; and they are now publiſhed with the hopes of their being as uſeful to others as they have been to me. This is the chief, if not the ſole end, that a Layman can reaſonably propoſe to himſelf, in publiſhing any thing upon a ſubject of this nature. "For I am not ignorant, ſays Mr. Weſt, how little reputation is to be gained by writing on the ſide of Chriſtianity, which by many people is regarded as a ſuperſtitious fable not worth the thoughts of a wiſe man; and conſidered by more as a mere political ſcheme, calculated to ſerve the power and intereſt of the Clergy only."

How abſolutely groundleſs both theſe opinions are, will eaſily appear to any

any one, as Mr. Weſt obſerves, who will take the pains to examine fairly and impartially the proofs and doctrines of the Chriſtian religion; proofs eſtabliſhed upon facts, the ſureſt foundation of evidence; and doctrines derived by inſpiration, from the great Author of reaſon and Father of all mankind.

Whoever hath either neglected or doth refuſe to make this examination, can have no right to paſs his judgment upon Chriſtianity; and ſhould, methinks, for the ſame reaſon, be ſomewhat cautious of cenſuring thoſe, who acknowledge it to be of divine inſtitution, eſpecially as he will find in the liſt of Chriſtians, the great and venerable names of BACON, MILTON, BOYLE, LOCKE,

LOCKE, and NEWTON; names to whoſe authority every thing ſhould ſubmit but truth, to whom they themſelves thought it not beneath their ſuperior talents to ſubmit, though ſhe required them to believe in CHRIST.

But it may poſſibly be demanded, why, being a Layman, I preſume to intermeddle in a province commonly thought to belong peculiarly to the Clergy? To which I anſwer, that, beſides the motives above ſuggeſted, this very prejudice was a powerful inducement to me to publiſh the following obſervations, and to prefix my name to them.

The Clergy, I am ſenſible, Mr. Weſt ſays, are both ready and able to maintain

tain the cauſe of Chriſtianity, as their many excellent writings in defence of it ſufficiently demonſtrate; but as the generality of mankind is more governed by prejudice than reaſon, the writings of the Clergy are not ſo univerſally read or ſo candidly received as they deſerve, becauſe they are ſuppoſed to proceed, not from conſcience and conviction, but from intereſted views, and the common cauſe of their profeſſion. A ſuppoſition evidently as partial and injurious as that would be, Mr. Weſt remarks, which ſhould impute the gallant behaviour of our Officers to the mean conſideration of their pay, and their hopes of preferment, excluſive of all the nobler motives of gentlemen, viz. the ſenſe of honour, and the love of their country.

But the Clergy, I dare say, who, if there be any thing beside's prejudice in the above-mentioned imputation upon them, have alone the right to make this demand, will readily excuse my appearing, says Mr. West, in the cause of Christianity; and the Laity, I hope, such of them, at least, as are Christians not in name and profession only, will join with me in declaring, against the vain prejudices of unbelievers, that the Christian religion is of the utmost importance to all orders and degrees of men; and that the greatest service that the most zealous patriot can do his country, is to promote the faith, and thereby encourage the practice, of the truly divine virtues recommended by CHRIST and his Apostles."

SECTION

## SECTION IX.

SOAME JENYNS, Esq. member of parliament for Cambridge, is well known to the public as a man of talents and literature. Among his several compositions now published, in four volumes, the works which most excited the public attention were, his "Free Inquiry into the Nature and Origin of Evil,"—and "A View of the Internal Evidence of the Christian Religion."

The former, viz. his "Free Inquiry into the Nature and Origin of Evil," was attacked with great acrimony, much abuse, and no small portion of calumny,—as his friend and biographer, Mr. Nalson Cole, observes,

in a ſenſible preface to a new edition of his works. But the author, convinced that he had been much miſunderſtood by thoſe who had written againſt him, after having done all in his power to remove their miſapprehenſion and aſſiſt their underſtanding, leſt he might not have ſucceeded in that attempt, he makes the ſincereſt, the cleareſt, and the moſt liberal, declaration of the end propoſed by him in writing that Treatiſe; in the following words:

" That his intentions were to reconcile the numerous evils ſo conſpicuous in the creation, with the wiſdom, power, and goodneſs, of the Creator; to ſhew that no more of them are admitted by him than are neceſſary towards promoting univerſal good; and from thence to perſuade men to an entire

entire reſignation to his all-wiſe, but incomprehenſible, diſpenſations.

" To aſcertain the nature of virtue, and enforce the practice of it; to prove the certainty of a future ſtate, and the juſtice of the rewards and puniſhments that will attend it; to recommend ſubmiſſion to national governments, and conformity to national religions, notwithſtanding the evils and defects which muſt unavoidably adhere to them; and, laſtly, to ſhew the excellence and credibility of the CHRISTIAN REVELATION, to reconcile ſome of its moſt abſtruſe doctrines with reaſon, and to anſwer all thoſe objections to its authority which have been drawn from its imperfections and abuſes. Theſe, and theſe only, were his intentions."

Such was the author's ſolemn declaration reſpecting this work. In the year 1776 he publiſhed his "View of the Internal Evidence of the Chriſtian Religion;" the reception it met with, Mr. Cole obſerves, was ſuch as ſeldom is ſhewn to the compoſitions of the moſt approved writers. It was written under a full conviction of the truth of the Chriſtian diſpenſation, and a ſincere zeal for its ſervice.

The few following pages, at the concluſion of this valuable treatiſe, are extracted, in order to give thoſe, who have not peruſed it, an idea of the author's "religious ſentiments:"—— "Many have objected to the whole ſcheme of the Chriſtian Revelation, as partial, fluctuating, and indeterminate, unjuſt, and unworthy of an omniſcient

niſcient and omnipotent Author, who cannot be ſuppoſed to have favoured particular perſons, countries, and times, with this divine communication, while others, no leſs meritorious, have been altogether excluded from its benefits, nor to have changed and counteracted his own deſigns; that is, to have formed mankind able and diſpoſed to render themſelves miſerable by their own wickedneſs, and then to have contrived ſo ſtrange an expedient to reſtore them to that happineſs which they need never have been permitted to forfeit; and this to have been brought about by the unneceſſary interpoſition of a Mediator.

" To all this I ſhall only reply," Mr. Jenyns ſays, " that, however un-

accountable this may appear to us, who ſee but as ſmall a part of the Chriſtian as of the univerſal plan of Creation, they are both, in regard to all theſe circumſtances, exactly analogous to each other. In all the diſpenſations of Providence with which we are acquainted, benefits are diſtributed in a ſimilar manner; health and ſtrength, ſenſe and ſcience, wealth and power, are all beſtowed on individuals and communities in different degrees, and at different times. The whole economy of this world conſiſts of evils and remedies; and theſe, for the moſt part, adminiſtered by the inſtrumentality of intermediate agents. God has permitted us to plunge ourſelves into poverty, diſtreſs, and miſery, by our own vices; and has afforded us the advice,

inſtructions,

inſtructions, and examples, of others to deter or extricate us from theſe calamities. He has formed us ſubject to innumerable diſeaſes, and he has beſtowed on us a variety of remedies. He has made us liable to hunger, thirſt, and nakedneſs; and he ſupplies us with food, drink, and clothing, uſually by the adminiſtration of others. He has created poiſons, and he has provided antidotes. He has ordained the winter's cold to cure the peſtilential heats of ſummer, and the ſummer's ſunſhine to dry up the inundations of the winter.

Why the conſtitution of nature is ſo formed, why all the viſible diſpenſations of Providence are ſuch, and why ſuch is the Chriſtian diſpenſation alſo,

we

we know not, nor have faculties to comprehend. God might certainly have made the material world a ſyſtem of perfect beauty and regularity, without evils, and without remedies; and the Chriſtian diſpenſation, a ſcheme only of moral virtue, productive of happineſs, without the intervention of any atonement or mediation. He might have exempted our bodies from all diſeaſes, and our minds from all depravity; and we ſhould then have ſtood in no need of medicines to reſtore us to health, or expedients to reconcile us to his favour. It ſeems, indeed, to our ignorance, that this would have been more conſiſtent with juſtice and reaſon; but his infinite wiſdom has decided in another manner, and formed the ſyſtems both of nature

nature and Chriſtianity on other principles; and theſe ſo exactly ſimilar, that we have cauſe to conclude that they both muſt proceed from the ſame ſource of divine power and wiſdom, however inconſiſtent with our reaſon they may appear.

Reaſon is, undoubtedly, our ſureſt guide in all matters which lie within the narrow circle of her intelligence. On the ſubject of Revelation her province is only to examine into its authority; and when that is once proved, ſhe has no more to do but to acquieſce in its doctrines; and, therefore, is never ſo ill employed as when ſhe pretends to accommodate them to her own ideas of rectitude and truth. God, ſays this ſelf-ſufficient teacher, is perfectly wiſe,

wiſe, juſt, and good; and what is the inference? That all his diſpenſations muſt be conformable to our notions of perfect wiſdom, juſtice, and goodneſs. But it ſhould firſt be proved that Man is perfect, and as wiſe as his Creator, or this conſequence will not follow; but rather the reverſe, that is, that the diſpenſations of a perfect and all-wiſe Being muſt probably appear unreaſonable, and, perhaps, unjuſt to a being imperfect and ignorant; and, therefore, their ſeeming impoſſibility may be a mark of their truth, and, in ſome meaſure, juſtify that pious rant of a mad enthuſiaſt:

"Credo, quia impoſſibile."

Nor is it the leaſt ſurpriſing that we are not able to underſtand the ſpiritual

ritual diſpenſations of the Almighty, when his material works are to us no leſs incomprehenſible. Our reaſon can afford us no inſight into theſe great properties of matter, gravitation, attraction, elaſticity and electricity, nor even into the eſſence of matter itſelf. Can reaſon teach us how the ſun's luminous orb can fill a circle, whoſe diameter contains many millions of miles with a conſtant inundation of ſucceſſive rays, during thouſands of years without any perceivable diminution of that body, from whence they are continually poured, or any augmentation of thoſe bodies on which they fall, and by which they are conſtantly abſorbed? Can reaſon tell us how thoſe rays, darted with a velocity greater than that of a cannon-ball, can

ſtrike

ſtrike the tendereſt organs of the human frame without inflicting any degree of pain, or by what means this percuſſion only can convey the forms of diſtant objects to an immaterial mind? or how any union can be formed between material and immaterial eſſences, or how the wounds of the body can give pain to the ſoul, or the anxieties of the ſoul can emaciate and deſtroy the body?

That all theſe things are ſo, we have viſible and indiſputable demonſtration; but how they can be ſo, is to us as incomprehenſible as the moſt abſtruſe myſteries of Revelation can poſſibly be. In ſhort, we ſee ſo ſmall a part of the great whole; we know ſo little of the relation which the preſent life bears to pre-exiſtent

pre-exiſtent and future ſtates;—we can conceive ſo little of the nature of God and his attributes, or mode of exiſtence;—we can comprehend ſo little of the material, and ſo much leſs of the moral plan on which the univerſe is conſtituted, or on what principle it proceeds, that if a revelation from ſuch a Being, on ſuch ſubjects, was in every part familiar to our underſtandings and conſonant to our reaſon, we ſhould have great cauſe to ſuſpect its divine authority; and therefore, had this revelation been leſs incomprehenſible, it would certainly have been more incredible.

"But I ſhall not enter farther," ſays the author, "into the conſideration of theſe abſtruſe and difficult ſpeculations,

becauſe the diſcuſſion of them would render this ſhort Eſſay too tedious and laborious a taſk for the peruſal of them, for whom it was principally intended; which are all thoſe buſy or idle perſons, whoſe time and thoughts are wholly engroſſed by the purſuits of buſineſs or pleaſure, ambition or luxury. Who know nothing of this religion, except what they have accidentally picked up by deſultory converſation or ſuperficial reading; and have thence determined with themſelves, ' that a pretended revelation, founded on ſo ſtrange and improbable a ſtory, ſo contradictory to reaſon, ſo adverſe to the world and all its occupations, ſo incredible in its doctrines, and in its precepts ſo impracticable, can be nothing more than the impoſition of prieſt-

craft

craft upon ignorant and illiterate ages, and artfully continued, as an engine well adapted to awe and govern the ſuperſtitious vulgar.

To talk to ſuch about the Chriſtian religion, is to converſe with the deaf concerning muſic, or with the blind on the beauties of painting. They want all ideas relative to the ſubject, and therefore can never be made to comprehend it. To enable them to do this, their minds muſt be formed for theſe conceptions by contemplation, retirement, and abſtraction from buſineſs and diſſipation, by ill-health, diſappointments, and diſtreſſes; and poſſibly by divine interpoſition, or by enthuſiaſm, which is uſually miſtaken for it.

Without ſome of theſe preparatory aids, together with a competent degree of learning and application, it is impoſſible that they can think or know, underſtand or believe, any thing about it. If they profeſs to believe, they deceive others; if they fancy that they believe, they deceive themſelves.

I am ready to acknowledge," ſays Mr. Jenyns, "that theſe gentlemen, as far as their information reaches, are perfectly right; and if they are endued with good underſtanding, which have been entirely devoted to the buſineſs or amuſements of the world, they can paſs no other judgment, and muſt revolt from the hiſtory and doctrines of this religion." 'The preaching of Chriſt crucified was to the Jews a ſtumbling-

block and to the Greeks foolishness;' and so it must appear to all, who, like them, judge from established prejudices, false learning, and superficial knowledge; for those who are quite unable to follow the chain of its prophesy, to see the beauty and justness of its moral precepts, and to enter into the wonders of its dispensations, can form no other idea of this revelation but that of a confused rhapsody of fictions and absurdities.

If it is asked, Was Christianity then intended only for learned divines and profound philosophers? I answer, no: it was at first preached by the illiterate, and received by the ignorant; and to such are the practical, which are the most necessary, parts of it sufficiently

 intelligible

intelligible. But the proofs of its authority undoubtedly are not, becauſe theſe muſt be chiefly drawn from other parts, of a ſpeculative nature, opening to our inquiries inexhauſtible diſcoveries concerning the nature, attributes, and diſpenſations, of God, which cannot be underſtood without ſome learning and much attention. From theſe the generality of mankind muſt neceſſarily be excluded, and muſt therefore truſt to others for the grounds of their belief, if they believe at all.

Hence perhaps it is that faith, or eaſineſs of belief, is frequently and ſo ſtrongly recommended in the Goſpel; becauſe, if men require proofs of which they themſelves are incapable, and

thoſe who have no knowledge on this important ſubject, will not place ſome confidence in thoſe who have, the illiterate and inattentive muſt ever continue in a ſtate of unbelief. But then all ſuch ſhould remember that, in all ſciences, even in mathematicks themſelves, there are many propoſitions which, on a curſory view, appear to the moſt acute underſtanding, uninſtructed in that ſcience, to be impoſſible, which yet, on a cloſer examination, are found to be truths capable of the ſtricteſt demonſtration; and that therefore, in diſquiſitions on which we cannot determine without much learned inveſtigation, reaſon, uninformed, is by no means to be depended on.

Hence they ought ſurely to conclude that it may be at leaſt as poſſible for them to be miſtaken, in diſbelieving

this Revelation who know nothing of the matter, as for theſe great maſters of reaſon and erudition, GROTIUS, BACON, NEWTON, BOYLE, LOCKE, ADDISON, and LYTTLETON, to be deceived in their belief—a belief to which they firmly adhered after the moſt diligent and learned reſearches into the authenticity of its records, the completion of the prophecies, the ſublimity of its doctrines, the purity of its precepts, and the arguments of its adverſaries. A belief which they have teſtified to the world, by their writings, without any other motive than their regard for truth and the benefit of mankind.

Should the few foregoing pages, ſays the author, add but one mite to the treaſures with which theſe learned writers

writers have enriched the world; if they ſhould be ſo fortunate as to perſuade any of theſe minute philoſophers to place ſome confidence in theſe great opinions, and to diſtruſt their own; if they ſhould be able to convince them that, notwithſtanding all unfavourable appearances, Chriſtianity may not be altogether artifice and error; if they ſhould prevail on them to examine it with ſome attention; or, if that is too much trouble, not to reject it without any examination at all; the purpoſe of this little work will be ſufficiently anſwered.

Had the arguments herein uſed, and the new hints here flung out, been more largely diſcuſſed, it might eaſily have been extended to a more conſiderable bulk; but then the buſy would

not have had leiſure, nor the idle inclination, to have read it. Should it ever have the honour to be admitted into ſuch good company, they will immediately determine that it muſt be the work of ſome enthuſiaſt or methodiſt, ſome beggar, or ſome madman.

I ſhall therefore, ſays Mr. Jenyns, beg leave to aſſure them that the author is very far removed from all theſe characters; that he once perhaps believed as little as themſelves; but having ſome leiſure, and more curioſity, he employed them both in reſolving a queſtion which ſeemed to him of ſome importance.

Whether Chriſtianity was really an impoſture, founded on an abſurd, incredible, and obſolete fable, as many ſuppoſe

ſuppoſe it; or whether it is, what it pretends to be, a Revelation communicated to mankind by the interpoſition of ſupernatural power? On a candid inquiry, he ſoon found that the firſt was an abſolute impoſſibility, and that its pretenſions to the latter were founded on the moſt ſolid grounds.

In the further purſuit of this examination he perceived, at every ſtep, new light ariſing, and ſome of the brighteſt from parts of it the moſt obſcure, but productive of the cleareſt proofs, becauſe equally beyond the power of human artifice to invent, and human reaſon to diſcover.

Theſe arguments, which have convinced him of the divine origin of this religion

religion, he has here put together in as clear and concise a manner as he was able, thinking they might have the same effect upon others; and being of opinion that, if there were a few more true Christians in the world, it would be beneficial to themselves, and by no means detrimental to the public."

CONCLUSION.

# CONCLUSION.

As the preceding pages contain the "religious ſentiments" of the greateſt philoſophers, and of men the moſt eminent for their learning and knowledge that this or any other country has produced, it will be difficult to add any thing to the weight of ſuch authority *.

Though,

* As it was the profeſſed deſign of this publication to repreſent only the "religious ſentiments of learned and eminent Laymen," but little more is added. It is devoutly to be wiſhed that ſuch great authorities on the ſide of Chriſtianity may, in ſome meaſure, counteract the effect of thoſe impious principles promulgated by the diſciples of that "wicked wit" VOLTAIRE, who ſo artfully diſſeminate the weeds

Though, as it has already been obſerved, we do not mean to reſt the truth of the Chriſtian religion on human authority only, yet the teſtimony of ſo many eminent Laymen may have ſome influence on thoſe who will pay no regard to the repreſentations of the Clergy.

After all, we may ſay, in the language of Abraham to the rich man in the goſpel, "If they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead." In the ſame manner, if our

weeds of INFIDELITY among the flowers of HISTORY. Of ſuch we may truly ſay, in the words of Milton—

"You have brought ſcandal to Iſrael,
Diffidence of God, and doubt in feeble hearts,
Propenſe enough before to waver."

modern ſceptics will not be perſuaded of the truth of the Chriſtian religion by its internal evidence, the example of its Author, the excellence of its precepts, and the purity of its doctrine, confirmed by ſo many external "ſigns and wonders," it is to be feared that the united arguments of the Clergy and Laity will avail but little, and they will ſtill continue in the ſituation of thoſe whom our bleſſed Lord "upbraided with their unbelief and hardneſs of heart *."

* Mark xvi. 14.

THE END.

*In a short Time will be Published,*

THE

# BEAUTIES OF CREATION;

OR,

# CONTEMPLATIONS

ON THE

# *WORKS OF GOD.*

Written originally in GERMAN, and now translated into ENGLISH.

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*The Lord spake the word, and they were made;*
*He commanded, and they were created.* Psal. cxlviii. 5.

They whom Nature's works can charm
With God himself hold converse;
Grow familiar, day by day,
With his conceptions; act upon his plan;
And form to his the relish of their souls

ARENSIDE.